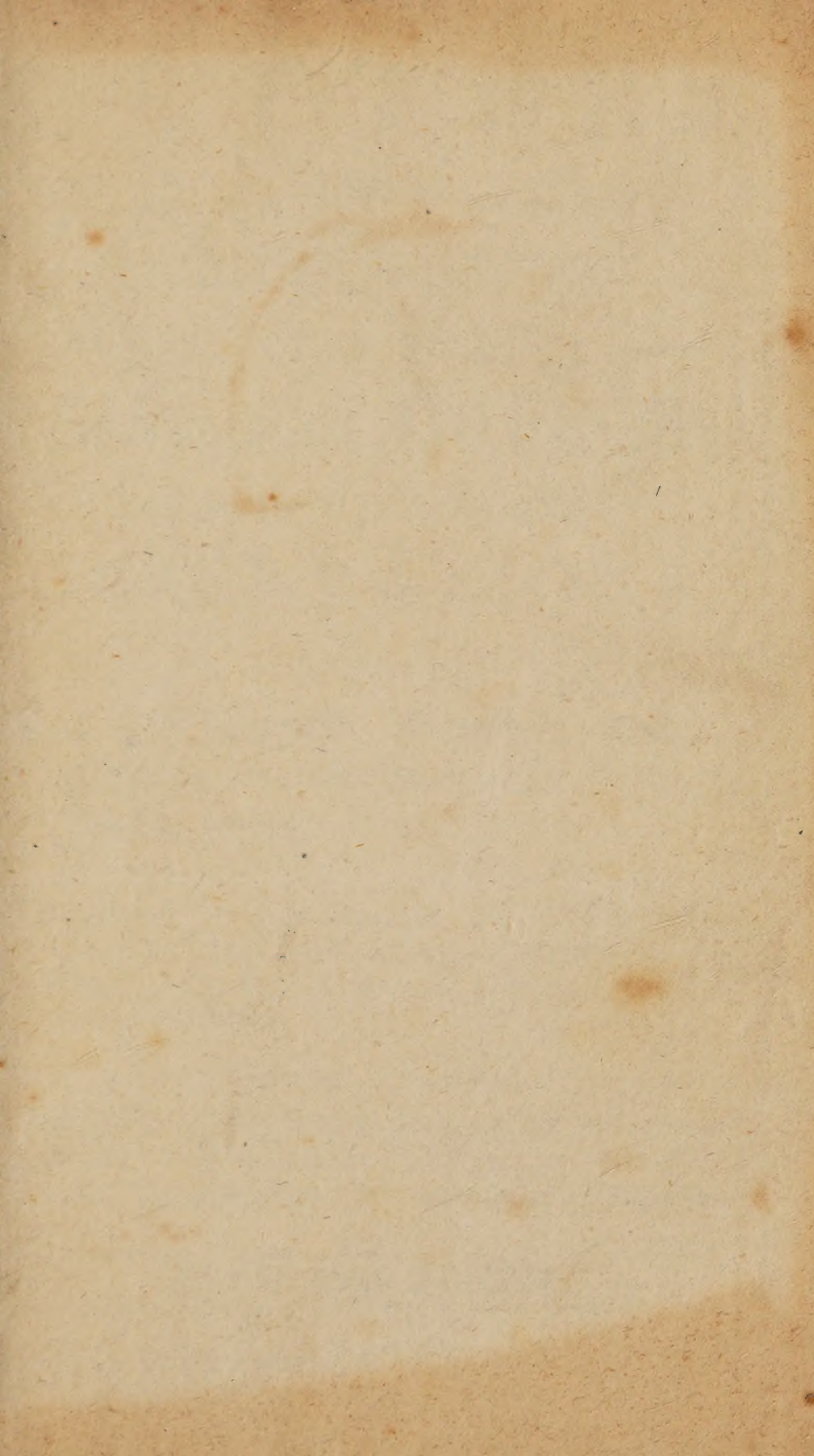


1739/A

A. xxi. Ave.





LETTERS

Francis From an *Arabic* *June*
Arabian Philosopher,
May TO A *29*
Nobleman of GREECE;

Containing very Curious and Rare

OBSERVATIONS,

17 Concerning *37*

The Philosophy, Physick, Divi-
nity and Customs of the Eastern
Philosophers.

Translated from an Ancient Latin Manuscript
Communicated by *P. Grinau*, a Member of the
Royal Academy in *France*, to his Correspon-
dent in *Holland*.

To which are added,

The Entertainments of an *Indian* King with *Pytha-*
goras: And *Alexander's* Conference with *Din-*
dimus the *Brackman*. Extracted out of *Palladius*.

The Second Edition.

London: Printed and Sold by *J. Sowle*, in *White-*
Hart-Court in *Gracious-Street*, 1707.

ETTERS

From an

Arabian Philosopher

to the

Philosophy of GREECE

BY

THE

Philosophy of the



of the

of the

of the

of the

of the

of the

of the

THE CONTENTS

Of the First Letter.

Being a Commendation of Averroes
his Learning. A modest Request
to that Philosopher to give a full Satis-
faction concerning the Nature of the Men-
struum of the Stomach.

Of the Second Letter.

That the Prejudices of Education ought
to be subdued. That Philosophy allows a
greater Liberty for the Exercise of Rea-
son than the Mysteries of Faith. The
Vulgar Notion of the Menstruum De-
scribed, and Disapproved, and the Rea-
sons of Disliking it assigned. The Incon-
sistency of the Common Opinion Demon-
strated.

The Contents.

strated from the Nature of the Menstruum. That Egg-shells and Oyster-shells are of the same Vertue in Medicinal Operations with Powder of Pearl, and often used by Apothecaries for the same Purposes, and at the same Rates.

Of the Third Letter.

The true Nature, Quality and Operation of the Menstruum Described. Resemblance with the Universal Menstruum of the World. The principal seat of its generation. That a disorder in the Menstruum is an Argument of an ill disposed Constitution: And how the disorder may be Remedied.

Of the Fourth Letter.

That Experience is the truest Ground of Knowledge. The Reason why Physicians commonly Mistake in the Notion of the Menstruum. The Office of the Menstruum. Too much Nourishment prejudicial to the Menstruum. The manner

The Contents.

of Concoction of Food in the Stomach, &c. The Benefits of the Menstruum in Application to external Wounds and Sores, &c. The proper Means of generating the Menstruum ; and what Meats and Drinks destroy it.

Of the Fifth Letter,

Whether there be any Fixed Salts in Vegetables or Animals, Determined Negatively ; with the Reasons assigned. Bitter Herbs afford most Salt. No Chymical Art can unfix Salt. The proper way of unfixing it. The Physical Uses of Fixed Salts. What sort of Salt is most Medicinal. All Spirits drawn from Vegetables, have the same, or very like Operation. From what Vegetable the best is Extracted.

Of the Sixth Letter.

Methods to be Observed by Consumptive People. The Nature and Use of Milk discoursed of. The proper Season of

The Contents.

*the Year for eating it. Methods to be
Served by each Constitution.*

Of the Seventh Letter.

*The Excellency of Herbs, and how pre-
pared. That Wind is an Epidemical M-
stemper: The best way to prevent and
move it. The Occasion of Colds, and the
Method of preventing them. Of Fast-
and Fulness. What Method the Indian
Physicians and Brachmans used with their
Patients.*

Of the Eighth Letter.

*Methods the Brachmans prescribe
to be observed by their Women, during the
time of their Impregnation, Lying-in,
giving Suck, &c. in respect both to Mind
and Body. Silence Recommended. Clean-
fulness Commended. The Brachman
Opinion of the Power of Musick. The
Receipt to Cure Swelled Breasts. Sug-
a great Balsamick. Their manner of
Education of Youth. The great Influen-*

The Contents.

and Power of the three grand Spirits of the World. Idleness Condemned. The Reason why their Children never depart from the Law of their Fathers. An Instance thereof produced.

Of the Ninth Letter.

The Brachmans Opinion of the Soul of Man. The Original of Man's Depravity. All Violence and Oppression of Inferior Creatures forbid. Their Notion of the proportion of Rewards and Punishments in the other Life, An Account of their Belief of Transmigration, and the Middle State. The Power of Sympathetick Prayer.

Of the Tenth Letter.

The Indian King's Summons to Pythagoras to appear at Court.

The Contents.

Of the Eleventh Letter.

Pythagoras his Answer to the King of India. Abstinence from eating Flesh proved as Ancient as the World. Violence to inferior Creatures forbidden upon account of Moral Justice and Goodness. Hunting Condemned. The Dignity of the Animal Nature asserted and proved. How the Knowledge of Divine Magick is attainable.

Of the Twelfth Letter.

Pythagoras his Account of the Powers, Vertues and Efficacy of Numbers: The Method of using them in the Cure of Diseases.

Of the Discourse between Pythagoras and the King of India.

Prejudice

The Contents.

Prejudice, Custom, and common Opinion, Enemies to Knowledge and Vertue. The Original Composition of Man. The Occasions of his Degeneracy.

The true Reason of the Liberty of the Will assigned. That a Lawless Liberty to do what we will, is a mistaken Notion of the Power of Man. Wherein the Dignity and Power of Man does consist. In what Sence Man is the Image of God, and how he ought to Govern Inferior Creatures. Power to do any thing is no Argument for the Lawfulness of doing it. The Mortality of Brutes no Reason for our Abusing them.

Of the Thirteenth Letter.

Of the Nature of true Religion. That it does not consist in the Observation of external Ceremonies. Wherein it does consist. That the Imposition of needless Things in Religion, gives Birth to most of the Confusions that happen in the World.

Of the Fourteenth Letter.

*Of the Power, Excellencies and Effects
of Musick. The Subject of the Hymns
and Songs of the Pythagoreans, the Reason
of their use of them annexed.*

*An Extract of Twenty Eight Precepts
that Pythagoras left his Disciples.*

Metrodorus the Grecian to Averroes the Arabian, sendeth Health.

Most Learned and Renowned Averroes,

HAVING often read over thy Works, and considered with my self the mighty Reputation of thy Learning, wherewith the whole Universe is filled; I am astonished at the unconceivable Activity of thy Wit, which in an imperial and uncontrollable manner extends it self over all the works of Nature, searches into her most secret and abstruse Recesses, and like an Universal Intelligence, seems alone to actuate the whole World of Philosophy. How much, and upon what accounts *Aristotle* himself stands Indebted to thee, thy very Detractors in spite of all their Envy are forced to acknowledge. And for what Advan-

B

tage

tage I in particular have received by
 Thy Writings, let this plain Confessi-
 on thereof be accounted by thee for a
 Testimony of my Gratitude, that I
 owe all the Reputation for Philosophy
 that I have in these Parts, to the sole
 Influence of thy Spirit and Genius.
 Thou seemest in all thy Discoveries to
 have some particular Inspirations, and
 Nature appears to have singled thee
 out as a Subject whereon she would be-
 lavish in the Bounty of her Favourss.
 Thou art admitted to a particular Inti-
 macy, and hast been able to trace her
 through all her windings and turnings,
 and discerned her naked in her bare and
 simple form.

Proceed therefore, most Noble A-
 verroes, to imitate that Heaven from
 whence thou hast derived thy Know-
 ledge in the further communication of
 the Rays thereof to Mankind. And
 since I have been honoured with some
 acquaintance of thy Thoughts, conti-
 nue to instruct me yet more fully in the
 Mysteries of Philosophy. I find by thee
 Writings

Writings of the Physicians and Philosophers of these times, that they make the *Menstrum*, as they call it, whereby both Appetite is provoked, and Food in the Stomach is digested, to be a certain Acid Juice or Humour in the Stomach, that by vertue of its Acidity or Acrimonious quality only, hath power to separate and concoct the Food, which indeed is a Notion I could never digest. I intreat therefore, thou wouldest send thy Opinion of this Operation of Nature in Writing by this Messenger, whom I have ordered to stay at *Corduba* till thy leisure shall allow thee opportunity of doing it. Farewel,

Dated Athens, 1149.

Averroes to Metrodorus.

Worthy Metrodorus,

I Had been better pleased with your Letter, if you had been more sparing of your Complements: As to the Opinion the World hath of me, I take it in good part, though 'tis a thing I shall never endeavour after, always having in chase a far Nobler and Richer Prize than publick Fame, even Truth it self. This is the mark I aim at, and as oft as I hit the white here, I am as proud of the success as he that has Conquered a Kingdom. From my Youth my Studies bent that way, and the greatest Difficulty I ever met with, was to subdue in me those prejudices that I conceived from the Authority of common Consent and Belief. I approve your dislike of the Vulgar Notion of the *Menstrum* well enough, only I could wish you had at the same time:

annexed

annexed your Reasons, which since you have omitted, I will endeavour by what I shall suggest to confirm and settle your Judgment in that Point, and if I can possibly assign the true reason of what you enquire after. There are somethings unalterably to be believed upon the sole Credit and Authority of their Tradition, withal being of such a Nature as no humane Inquisition can arrive at any further knowledge of. Such are the Mysteries of our Religion, concerning which we will endure no dispute, our holy Prophet *Mahomet*, the prime Favourite of Heaven, having given his Word for the Truth thereof. But in Philosophy we are left to a larger Latitude, like those of our Countrymen, whom they call wild; we are obliged to the Authority of no Person, but at Liberty to pick and chuse, change and resettle our Opinion as oft as our Reason directs; as a Ship that has the Port in view, shall notwithstanding by reason of a contrary Wind be forced to tack and shift her Sails a great many

B 3

times

times before she reach the Haven. Let us therefore, *Metrodorus*, launch forth boldly into this part of the Sea of Nature, and try what Discoveries we can make beyond the experience of former Adventurers. They indeed, as thou sayest, affirm the *Menstrum* to be an Acid Juice in the Stomach, which by Virtue of that quality only hath power of provoking Appetites, and procuring Digestion. How this Notion came to be generally embraced, I cannot tell, but to me there's nothing in Nature appears more monstrous and ridiculous, for were it at all so, we should in some manner or other be made sensible of it: For no sooner is your Meat or Drink descended into the Stomach, but it must of necessity incorporate with this sharp Liquor, whereby the whole would soon become sharp too, which is indeed contrary to all experience; for if a Man Vomits an hour or two after he has Dined, what he brings up shall be sweet on the taste, and the quality very little altered, except

cept what he has eaten and drank be of a soure Nature, or his Stomach debauch'd and corrupted by sharp Juices. For if the Stomach did naturally generate such a Liquor, we should unavoidably discover it when we were hungry by its flux and reflux in the Mouth; let this *Menstrum* be of what nature it will, it must of necessity be abundantly increased by Fasting. Besides, if it be of an acid or soure quality, how is it possible that our Food, which consists of all natures and tastes should assimilate it self with this? What a Confusion and *Ataxy* would be soon felt, to the utter prejudice of the Tone of the Stomach and digestive Faculty? The whole frame of Nature in the Microcosm would be disordered, Acidity being an extream, will admit but of very few things to accord and agree with it. But this Consideration, above all the rest, doth more and more astonish me: Is it not preposterous to assign that for the cause of any thing, which of its own nature must necessarily work the

quite contrary Effect? It is agreed on all hands, That whensoever sharp and soure Juices lodge in the Stomach, they wound Nature in her digestive and attractive Faculties, contract and harden the Food, whereby it becomes more difficult of Separation and Concoction, generate Crudities, and consequently Obstruct the free Circulation of the Blood and Spirits; inducing a general Heaviness and Indisposition over the whole Body. Sharp Humours beget pricking Pains in the Breast, Gripings in the Bowels, sharpness of Urine, Fluxes, Gouts, and an infinite Train of Distempers. If the Complexion be Melancholick, Obstructions and Opilations arise, from whence Head-achs proceed, and that Inimical Distemper called Vapours, for which there is no Remedy in Physick, the most available is Temperance and Order. If the Complexion be Cholerick they give Fevers, Rheumatisms, &c, If Sanguine they cramp Nature in her very Radix by Convulsions, Consumptions, Loss

of Appetite. If Phlegmatick they be-
 get abundance of Crudities and indi-
 gested Matter, which by certain passa-
 ges is conveyed from the Stomach to
 the Lungs, and there becomes con-
 densed into a white tough Substance
 that sticks to the Wind-pipe: But
 when this slimy Matter is generated in
 great quantities, 'tis attended with ex-
 cessive Coughs, Shortness and difficulty
 in Breathing, and an unconceivable
 variety of Evils that make Life it self
 uneasy, by affecting the whole Micro-
 cosm with an universal Dyscrasy. More-
 over, I would fain know to what pur-
 pose Physicians so frequently prescribe
 Sweetning Medicines to their Patients.
 Is it not to abate sharpness of Humours?
 First in the Stomach; Secondly in the
 Blood, as Pearl, Egg-shells, Oyster-shells,
 Crabs-eyes, &c. which in Operation are
 much alike, viz. To rectifie the Sto-
 mach, and purifie the Blood. And
 our Apothecaries can tell you, that
 they often use Pouder of Oyster-shells
 with as good success as that of Pearl: I
 for

for my part know no reason against it. Therefore, I say, if these and many other Medicines are given to temper and allay sharp and acid Humours, must they not as oft as they are given have a very disastrous Effect upon the *Menstrum*? If that be, as they tell us, an acid Juice? Why then should sharpness and acidity be an Enemy to Nature? For I do not see how there can be any natural quality in the Stomach, that is an Enemy to it self; but Experience teacheth, that all extream qualities are abominable to Nature in her simple and undepraved state. From all which Considerations it appears, that the Liquor or *Menstrum* of the Stomach, which Nature hath ordained for the Concoction and Separation of Meats and Drinks, can neither be sharp nor soure, sweet nor bitter, nor salt, nor astringent, nor of any manifest taste or quality, so long as it remains intire and undebauched; and when any of the forementioned qualities are perceived, it is to be taken for granted, that the

Stomach

Stomach is out of Tone, and entring into disorder, as will more manifestly be apprehended, when we have taught what the true nature of this *Menstrum* is.

Dated Corduba, 1149.

Metrodorus,

I Have already given my Reasons for your dislike of the common Notion of the *Menstrum*, and having had a freer Communication with the Superiour Powers, since I wrote, whereby I believe the whole System of Nature, as you call it, was revealed to me, I am unwilling to adventure the hazard of my Reputation, in acquainting you with my Thoughts on the present Subject. You know very well the Inconvenience we lye under on account of our Countrymen. 'Tis true some of
our

our Predecessors have been acquainted with the *Jewish* History ; and there are those alive who think they have done Wonders, both in their Translation and Remarks, and as I am informed, the Christians make use of it to good purpose : But be that as it will, I am sure I may assume a greater Liberty in Philosophy, I am resolved now not to be bound to the Custom of the Schools, not to tie my self up to Art and Figure, but barely attend the Inspiration of our Prophet and his Angels in the Publication of that whereof I shall have the satisfaction, and thou the Benefit.

The *Menstrum* or Liquor of the Stomach, hath the nearest affinity and resemblance of Dew. What Dew is to the Earth, the same is this to the Body of Man : There being as great a necessity of this moist Vapour or *Menstrum* for the service of the Body, as there is of Dew or Rain to impregnate and assist the Earth in the productions of her Fruits. And as the greater World

influenced

influenced by the Wisdom of its Divine Creator, and the Operation of the Elements and Celestial Bodies doth generate to it self a proper and suitable *Menstrum*, viz. The Rains and Dews of Heaven, whereby the whole System of Nature is maintained and made fruitful; so it is with the Microcosm or little World: Man also hath a power given him by the friendly Courtesie of his Maker to Concoct and Separate the Food in the Stomach by unconceivably fitting it for the Nourishment of the whole Body; and as that Liquor or *Menstrum* of the greater World, is of a mild, simple Nature, gentle in Operation and of no apparent and remarkable Taste, as is evident from Water it self, which if it were sharp, soure, bitter or sweet, &c. could never be a *Menstrum* suitable to the Nature of Vegetables, Fruits, Grains, Seeds, &c. whereof there is a wonderful Variety, beyond the Limits of Humane Arithmetick: And it is utterly impossible for a *Menstrum*, wherein any Humour is

pre-

predominate, to assimilate it self to such a variety of Qualities. The very same is likewise to be understood of the lesser World Man. So *Metroderus*, you may perceive that in a sound, healthy Constitution, the proper *Menstrum* is in its own Nature an Insipid Liquor, abounding in quantity as the Health and Strength of the Constitution abounds. The principal Seat of its Generation is in the Mouth and Glandulous parts of the Head, and increases accordingly proportionable to the free and undisturbed Circulations of the Blood and Spirits; those whose passages are clear from Obstructions, where the Blood and Spirits have a freer and quicker Motion, beget great quantities of it, and consequently enjoy a sharper Appetite, and better Digestion, are of sound, healthy Complexions, free from Drought and Heat, Vivid, Brisk and Lively: On the other hand, if there be any manifest or distinct quality discovered, forthwith the Stomach and whole Body is out of order,

der, the Appetite becomes blunt and dull, Indispositions and Diseases suddenly follow: This is sufficiently observable in such who live Temperately, that use to Fast a proper time after they have eaten, till the Food be Concocted, this Liquor in them becomes plentiful, they can eat a good Meal without desiring Drink, having sufficiency of this Natural Moisture to temper and dispose the Food for separation: But Intemperance certainly depraves the Stomach, and debauches the Appetite, diminishes the *Menstrum*, and converts it into a tough Nature, or some or other of the forementioned qualities, which all are Infallible Indications of a disordered and irregular Constitution. For it is a sure Rule, where the *Menstrum* is disordered, the whole Body is in danger. You are to Note also, that every Man after due Fasting, hath the greatest quantity of this Liquor, which as soon as he hath eaten doth much abate, the Food, as it were, soaking and drinking it up by the heat of the Attractive Faculties,

Faculties, especially if the Food be dry, salt or solid, it requires to be moistened and softened by another, where-with Water hath the nearest Affinity, as appears, in that it being drunk after any thing sweet, soure and bitter, or of whatsoever extream quality, still retains its simple and natural Taste: And Experience tells us, those who us'd themselves to drink Water have the sharpest Appetites, and best Digestion. Besides, we daily see those that have not this Liquor in such plenty, cannot eat so fast, nor swallow so thick as those that have, especially if they eat Bread or dry Food (as I said before) but are continually sipping and drinking to drive it down: From all which we see it is of manifest Advantage to Nature to have a liberal Flux thereof from the Mouth to the Stomach, as being that which principally assists Nature in her other Functions, and carries along with it unquestionable Symptoms of the state of the Body. Thus I have in some measure,

sure, *Metrodorus*, discovered to you your desire, and shall continue to illustrate it more fully in my next, when I come to Answer an Objection of our Adversaries against us ; Farewel.

Dated, Corduba, 1149.

Noble Metrodorus,

WERE Friendship like that of other Professions ; did it propose a private and personal Advantage in all its undertakings ; or did it at one view represent all the Difficulties a Man must engage in doing his Duty, I had either not wrote to you at all, or had desisted now. But to make use of the hazard of my Reputation, for a Testimony of my Affection, I shall proceed to enlarge a little further on the Subject in hand. As the best and truest Knowledge in the World is
C
founded

founded upon Experience, if rightly understood, so the strongest and most pernicious Errors are derived thence, Imperfect Essays, and Accidental Events are mistaken for it. The Foundation of our Adversaries Opinion is laid on this, That generally when People Vomit, (though never so soon after eating or drinking, what they bring up seems to have a taste and flavour of another quality than what they received; from whence they conclude (and that rashly enough) that the disgorged Matter derives its taste from the *Menstrum* or Liquor in the Stomach which has infected it, and from thence Consideration infer a more irrational Consequence, *viz.* That the *Menstrum* or Juice of the Stomach must necessarily be of the same nature and quality that this Vomited Matter seems to be. This is a meer mistake of Nature's Operations. For be this voided Matter of what taste soever, it cannot derive its quality from the proper *Menstrum* and if it be ill and unpleasant, it can

argue

argue no more than that it proceeds from a corrupted Stomach. For the Stomach being before (by ill habits) depraved, and now by the accession of unagreeable Food disturbed, takes the opportunity to discharge it self (as well as it can) of both its troubles at once, which is so far from giving us a true account of the *Menstrum*, that it only argues a depravity in the Stomach, chiefly arising from an undue lying of the Food in the Vessels for want of due Concoction and Conveyance, by which means all the sweet and good qualities are drawn forth, and almost nothing but Excrement remains ; for of whatsoever quality that be that you make your Meal of, if you Vomit strait after it, what you deliver shall be sweet, or retain the same taste, or be very little altered, unless there be a manifest disorder in the *Menstrum* it self, of which no Person can be ignorant.

The Business of the *Menstrum* (as we have said before) is to supply the Mouth and Stomach with moisture.

It being of a mild Nature, and gentle Operation, bows and applies it self too all sorts of Meats or Drinks that enter the Body, tempering and incorporating it self with them, and by the power of its pleasant moisture, and the gentle heat of the Stomach, which (whatever some think) is no hotter than our Blood, melts and softens the Mass, whereby the attractive Powers and Faculties of Nature, from all the Parts and Members of the whole Body, Extract all the sweet and wholesome Vertues of the Food, every part drawing such proportion of the Juice and Nutriment as is sufficient to supply its wants; but if there be too much Food taken in, then the attractive Faculty is overcome by the Surplus, and abundance of Juices, and the Stomach becomes dull, heavy and indisposed. I am bold to say, *Metrodorus*, that nothing is more injurious to the health of the Body than too much Nourishment, too Rich Foods and strong Drinks; the most Simple are most Natural; the great

great difficulty lyes in finding out the just measure and proportion in quantity and quality. Now when your Meats and Drinks come into the common Bag of the Stomach, as into a Lembeck, where they are all mixed, melted, and dissolved, then the Operative Faculties of Nature separate and divide them into divers qualities. First, into a Milky Chyle, whence the attractive Faculty draws forth the Vertue, and sends it into the Blood and Spirits. Secondly, in a Phlegmy Liquor, which is white, and conveyed to the Lungs, where it is separated again, and one part thereof congealed and hardened, having no other way to void it self, but only by the Windpipe. Those whose Stomachs are foul, do not digest their Food to a requisite degree, send gross and flatulent Juices up to the Lungs, begetting Obstructions and Shortness of Breath. For this white Matter, or light frothy Substance, is by the natural heat of the Stomach, coagulated into various Consistencies, according to the power of

C 3

the

the Heat and Circulations of the Blood and Spirits. In such in whom the heat is potent, and the Circulations free, those gross Juices are contracted into hard Lumps, and Nature sends them up the Windpipe with ease and pleasure, and casts them forth. But in Phlegmatick Complexions, whose heat is less, and the Circulations of the Blood and Spirits dull and obstructed, this Matter becomes tough and gleewy, stops the Breast, is the Original of Coughs, shortness of Breath, forenewness in the Stomach, &c. Lastly, another part into Excrement, which the Expulsive Faculty drives downwards, and carries off in the Draught; and also into thinner Substances, which Nature strains into the Ureters, and expels that way.

The Uses and Benefits of this Noble Liquor are many: without it we could neither chew nor swallow. Neither could the Attractive Powers of Nature perform their Operation in drawing forth the Vertues of the Food, and dis-

perfe

perse and scatter them into all the Members and Parts, to the universal Nourishment and Welfare of the whole Body. This is that they call an *Euscrasy*, a good Habit and Complexion of Body : when this *Menstrum* performs all its Duties naturally and undisturbedly, then there is a good state of Health, the Complexion is fresh and gay, the Spirits brisk and lively ; strength and agility daily increases ; in fine, the whole Microcosm is in ease, health and pleasure.

Nay, this *Menstrum* in its pure and simple Nature does not only promote Digestion, and assist Nature in her internal Works, but also it reaches and extends it self to the Cure of External Wounds and Sores. It is a Practice as salutiferous as Ancient, to use fasting pittle for Sore Eyes, and several sorts of Swellings. This is often done with good success, if the Method be continued ; that is, if it be often applyed. or it is a constant and repeated Application that overcomes and cures. I

have known a Man, without any Advantage of Book-learning and Languages, that hath done Wonders in the Curing of Deafness, and Distempers in the Ears, to the Amazement of many Learned and Famous Physicians, by the sole aid and vertue of fasting Spittle, with a quicker and more certain Effect than any Poultice or Plaister whatever : Dogs, and many Animals have no other way to Cure most Wounds ; and I my self, *Metrodoruss* have done the same : Which are all instances of the Balsamick Vertue of this *Menstrum*. Bread chewed in the Mouth allwages all Tumors and Inflammations, if worked into a Poultice, and applyed seven or eight times a day, till the Cure be accomplished. So uncomceivable is the Excellency of this Liqueur that if the Powerful Vertues of it were vulgarly known, your Common Empericks and Chirurgeons would have but very little Practice. In many Cases most People might be their own Doctor and deliver themselves from a great

deal of Expence and Torment. We have in our former Letters said somewhat of the Generation of this Liquor. It is generated more or less in all parts of the Body, but especially in the Mouth, and Glandulous Parts of the Head, augmented by the Heat and Motion of the Brain, and the quick and uninterrupted Circulation of the Blood. The more in quantity this *Menstrum* arises, the sounder and healthier is the Constitution, Respiration is freer and less troubled, and Digestion more easy.

The Proper and most Natural Means of the Generation of it, is Temperance, thin, fine Airs, all manner of moderate Exercise in the open Fields, especially by Running Rivers, where the Air is more penetrating, and affords finer Spirits, that occasion brisk and lively Circulations. This is evident from the Constitution of People accustomed to such Exercises and Works, they have sharper Appetites, better Digestions, generally exempted from Drought

Drough and Dryness in the Mouth, Obstructions in the Stomach, *Asthma's*, and other Evil Consequences of a Close and Intemperate way of Living. Meats and Drinks that usually promote and increase it, are those of the most mild and simple Nature, such as plain Water-gruel, Conjieu-gruel made of Rice, &c. Milk-pottage half Water, eaten from *February* to *August*; for after Cows are with Calf their Milk is tough and jellious. Bread, Butter, some Cheese, several sorts of Herbs, Roots, Passets, Coco-nuts, Eggs, and other things of a temperate Nature. On the other side, all Salt Meats, strong Drinks, Tobacco, and all other things that are unequal in their Parts, are Enemies to consume and dry up this Balsamick Liquor. The frequent use of such things beget Feavers and Scorbutick Diseases, as do also all violent Exercises, too large Meals, and too long fasting. These do mightily weaken the digestive and attractive Faculties of the Stomach, induce a torpid and languid

guid heaviness over the Members. Idleness is also an Enemy to it, for those that would have good Blood, fine Spirits, strong Limbs, and sharp Appetites, must Labour even to Weariness, after which give Nature her due Rest, and Temperance will perfect the work.

Thus, *Metrodorus*, I have at last resolved your Doubts in the Matter you desired, and absolved the Nature of the *Menstrum* according to my best ability. I question not but I have stirr'd up the Choler of some young Physicians of our time, but I matter it not, if I have given you satisfaction, I have my ends; however, I have done my endeavour.

Dated, Corduba, 1149.

Averroes

Averroes,

IT is not possible for me, *Averroes*, to express in words, the great and unaccountable satisfaction I have received by your Letters, nor have you less honoured me by so Noble a Correspondence, than you have enlightned and improved my Understanding, by the Discovery you have made to me of Nature's Secret in the Business of the *Menstrum*. Methinks the Sun does not with more radiant and powerful heat reflect its Rays from the lofty Mountains sides to the humble Valleys, than you have clearly from the height and universality of your Knowledge at once darted into my barren and uncultivated Soul, the more Illustrious Beams of Light and Truth: You were ever, *Averroes*, the Subject of my Wonder, but now the Object of my Emulation ;

nay,

nay, it would almost stir my Envy to
 see the Possession and Monopoly of so
 much Science in any Person's Hands but
 yours, who so well know how to use it,
 and so bountifully to dispence it. And
 I beseech you, let the Accomplishments
 of my Desires hitherto, be an Encou-
 ragement to me of hoping to prevail
 with you to give my Curiosity some
 further Satisfaction in the Works of
 Nature, particularly in this, whether
 there be any fixt Salts in Vegetables or
 Animals, according to the common O-
 pinion of Philosophers and Physicians,
 which shall be embraced by me with
 the highest Testimony of Respect and
 Honour.

Athens, 1149.

Metrodorus,

Metrodorus,

IT is not the least Delight I take, to see a Person of your Eminence and Quality so vehemently to aspire and thirst after Truth, besides the Complacency I have to be able to contribute any thing towards your Noble Endeavours. I greatly commend your Emulation, which can never be unjust, while you have so inestimable and desirable a Prize in Chace, the Attainment whereof will more illustrate your Name, than all the Trophies and Dignities of your Ancestors. In answer then to the Question you sent me, I deny that the Sal-nitral Vertues of things can be fixed; for then there would be no waste or decay: for you must know, that so soon as any Animal, or other thing, arrives to its highest degree of Perfection, those Sal-nitral

nitral Vertues or Balsamick Spirits become more or less Volatile, according to the Nature and Strength of that thing. Could you by any Art continue and maintain the Oily Vertue, or Sun's quality, in any Animal or Vegetable, so long would that thing remain in full strength and vigour. All Death and Decay arising from the Evaporation of the fine Spirits and Volatile Salts. Take any Herb when 'tis in full force and vertue, dry it a little in the Sun, but not too much, then burn it into Ashes, and from these Ashes you may gather a great quantity of that Matter which the Physicians call fixed Salt. (Amongst Herbs, Wormwood affords the most by reason of its bitterness and heat.) But if you take the same Herb, and expose it to the Sun and Elements till it becomes light, dry, or like Chaff, till it hath lost its smell and taste, and then burn it, you shall find very little or none of that fixed Salt. There can be no such thing as fixed Salt in any Vegetable, so long as it remains intire;
for

for if it were there, it were impossible for it to evaporate or fly away; but if you burn this Herb when it is in its full Vertue; the heat and violence of the Fire doth Coagulate or Condense the Volatile Spirits, and Oily Qualities into a fixed Salt, which Effect is to be assigned to the meer accident of the Fire, and nothing else; even as the Balsamick or sweet qualities in Spirituous Drinks, by a fierce Fermentation are turned and transmuted into a quite contrary Nature. By these little Arts Men can change one quality into another, but for the most part for the worse, *viz.* They can transmute the Noble Spirits and Vertues into a keem and soure quality, and thence into a fierce Sulphureous Spirit. And also in Vegetables, by the help of Fire captivate and fix the fine and Volatile Vertues into a sharp standing Salt; and neither the one nor the other can be reduced to their former state, but by the powerful Operations of the Heavens and Elements, which by their wonder-

ful

ful and undiscerned Influence, can change and unfix that that was fixed, so that it becomes Volatile again, so great and admirable is the Power of God in Nature's Works. None of the Chymists Furnaces with their fierce and terrible Fire can unlock the Body of Salt so fixed; if you have any desire to do that, you must hearken to the Voice of Nature, and attend her Motions and Works in her own way. Take your fixed Salt, either of Herbs, Stones, Wood, &c. sow or mix it with the common Earth (it will abundantly enrich the Soil, and enable it to produce a large and plentiful Crop) and by this means the Fixed will become Volatile again, and is the Life, Power and Vertue of all Vegetation, but in time it will again evaporate. There is no fixed Salt in Nature, nor made by Art, that this Method will not unlock and unmix, till it becomes a pure, fine, Volatile Spirit, but only the Crude, Unseparate Seawater-Salt, that we use with our Food,

D

which

which some affirm passes through us undigested.

The Physical Uses of these fixed Salts are much the same in Operation, as to quality, though they differ in strength and power, according to the Vigour, Heat and Vertue, the Body from whence they are Extracted is endued with. All Salts in their own Nature are quick, penetrating, and opening, and of excellent use, being duly compounded with proper Medicines. Of all sorts of Salts, that of Tartar is the best and most Medicinal; for 'tis more subtle and penetrating than any derived from Herbs, &c. And those Physicians that have this by them, have no occasion to search for other, let the Disease be what it will.

Thus, *Metrodorus*, I have over and above answered your Question, both by proving that there can be no fixed Salts really in Animals or Vegetables: And have also given you the true nature and use of all fixed Salts Extracted thence by Art. I had thought that by this time I had fulfilled your Request.

Request. But another Question, suggesting it self, relating to the former, I shall a little trespass on the Limits of Epistolary Confinement, in order to offer somewhat by way of Solution to That, and so intirely dismiss the present Subject: Having already affirmed, that there is very little difference betwixt fixed Salts, I shall proceed a little further to acquaint you with somewhat of the Nature of Spirits drawn from Wine, Sugar, Fruits, &c. and Physical Operations.

All Spirits, be they drawn from what they will, have, as to quality, the same and the same Operation, only weaker or stronger, according to the Nature of the Matter from whence they are Extracted. Being taken inwardly, they have all, more or less; a penetrating Vertue, and are of good use, if properly administred, viz. now and then as Medicines, but otherwise they become destructive to the natural Heat, and inimical to the Vital powers; and after a Series of Paralytick Contractions of the Nerves and Sinews,

induce, as their utmost Malignity is Death it self, which consideration ought to have a peculiar place among those who would make the most of a short Life, and not lose the advantage of the most inestimable Blessings the Gods can bestow, even Health it self. When by Burning any Herbs, &c. to Extract its Salt, which by no other Method can be obtained, do not you destroy, or at least change and transmute, all the lively and brisk Volatile Vertues into another quality of a contrary Nature and Effect? The same is to be understood of all Vegetations when fermented: And hot strong Spirits drawn from them, are much less Medicinal than fixed Salt, if not partaking of some necessary Qualification.

Therefore as to those forced Spirits of Scurvy-grass, &c. which make Men look like so many spotted Leopards, which the publick and scandalously Licensed Quacks and Empericks, together with their *Orvietan*, or disguised Mithridate, *Aqua Sniptica*, of which

not one knows truly, even the Etymology of the Word, which destroys more than they pretend to Cure, are only to be regarded as so many Cheats put upon Mankind, and a meer Trick for an Impudent Blockhead to get a Penny at the Expence and Hazard of a Life better worth than his own. For I look upon all those Cattle as the Pest and Plague of a Nation, and ought to have the *Libera nos* fixed over their Door, if ever they deserve to be Owners of an House.

But, *Metrodorus*, for fear I should over-lash, I will quit the Discourse at present, and say somewhat more in my next; wherein setting aside the prejudices of Education, the common Method of Physicians in the Country, where I at present live, and the Vulgar Opinion of Philosophers, I shall endeavour, by following my Mistress Nature, to contribute what I can to the satisfactory Curiosity of a Person, I believe so desirous of being acquainted with Truth; Farewel.

Dated Corduba, 1149.

M.C.

Averroes to Metrodorus.

SINCE my last I have met with some Occurrences that I think may be of use to you in the Study you are engaged in. I am sufficiently acquainted with the Noble Disposition of your Soul, which sets too high a value upon Truth, to let any thing pass by you unexamined, and scorns to despise any thing, meerly because 'tis easie to be had, and at a cheap rate. The true value of things is never lessen'd by their being ordinary and common; for we are yet ignorant of the Nature of that which we most familiarly converse with. How many are the Doubts the Philosophers are perplexed with about the Substance and Operation of their Souls, even whilst they are employing them? And how few, if any, are acquainted with the Constitution of their Bodies,

Bodies, whilst they daily carry them about with them, and seem to take so much unnecessary care for them? Were we but better informed of our own Natures, it would conduce much more to the gratifying our Curiosity in the search of Truth, and withal, deliver us from the power of many Accidents that so often surprize and overwhelm us. There would be less need of the Doctor, would every Man become his own Physician, which would very easily be done, could we but maintain a regular observation of the condition and temperament of our Constitutions. Having therefore of late been particularly engaged to make some Observations on a Consumptive Person, I shall briefly communicate to you what Methods ought to be followed by People afflicted with that Disease, and that generally only, not entering into a Philosophical Disquisition of its Origine and Cause.

To begin then, The lowest and simplest Foods, and smallest Drinks, are

most advantageous to such as labour under wasting Distempers. All Spoon Meats made of Oat-meal and Water eaten with Bread, but without Butter are proper. Some commend Flower and Water eaten with Bread and Salt two or three times a Week, and Chocolate made with Water; and only sweetned with Sugar. Sometimes let your Food be mean, and other times rich, for Nature loves Variety; but then remember to eat sparingly: Such People ought to be cautious of visiting the Shades of *Venus*, which is extremely prejudicial, and is perhaps in many the Original of that Distemper. All sorts of strong Liquors are to be avoided, also new Milk, though the Learned do often advise it. Salt is very proper in most Foods, it strengthens the Stomach, and procures Appetite. In fine, Temperance is the main thing to be observed, and it is safer to err in quality than quantity, which over-burden Nature, stagnates the Blood and Humours, and induces a general *Cachexia* through

through the whole Body. It is very wholefom alfo to walk in the Fields, efpecially by Running Rivers, where the Air is more fine and fpirituos, and more readily penetrates the Body on all fides, wonderfully helping the Circulation of the Blood, and facilitating Digestion : Lying alone on Quilts and Flock Beds is beneficial for Conſumptive Perſons. Their Cloathing ought to be moderate, rather inclining to thinneſs, for heat gotten by Exerciſe is ſurely moſt ſalutiferous. Once a Day let them remember to drink a Pint of good Water, which will cleanſe the Veſſels of the Stomach, and help Concoction, the often changing their Cloaths will contribute much to a Cure, provided they take care not to catch Cold. This may be thought a ſtrange Method, but, *Metrodorus*, I have ſeen the Power and Vertue of it by Experience : It abundantly refreshes the Spirits, enduing them with new Life and Strength, increaſes the *Menſtrum* of the Stomach, ſharpens the Appetite to
an

an high degree, and unconceivably assists Nature in several respects.

But because I have touch'd a little upon Milk, I shall give my Opinion of it a little more fully. Milk in its own Nature is a noble, healthy Food, but some better than other, according to the disposition of the Cattle from whence 'tis drawn, and the Nature of the Pasturage whereon they feed ; from whence arises that great variety in the several sorts of Butter and Cheese.

The principal Season of the Year for the eating of Milk, is from the beginning of *April* to the last of *July*. It is good indeed at all times of the Year, provided the Cows be new Milch ; for it is by no means to be eaten after the Cows have taken Bull, for then it becomes thick, and as it were stagnated, difficult of Concoction, and exceedingly detrimental to wasting People, and naturally generates frothy and phlegmatick Juices in the Stomach, which is drawn and attracted by the Lungs ; and Nature having no other way to disburthen her

her felf of these Crudities, is necessitated to send the greatest part up the Windpipe, occasioning Asthma's and Coughs, the foundation of inexplicable Diseases, which discovers of what importance 'tis to be very wary in our method of eating and drinking.

I shall, before I finish this Letter, make some Observations that may be useful to several Constitutions, if duly regarded, and then take my leave of you till another occasion gives me liberty to discourse further on this Subject. The Phlegmatick ought to eat when they break their fast, Bread, Butter and Cheese, or some other dry Food, and not drink till two or three hours; of whatever you drink let it be of a middle strength. This method will not only Purge by Urine, and open the passages, but beget a brisk Appetite for a Dinner. To eat a Toast and Oyl together, with a draught of good Ale and Beer, is very wholesom; but if the Party inclines to fatness, then walking in the open Air is a good Remedy. It prevents Obstruction,

tion, and gross Humours, and unperceivably assists the Operation of Nature.

The Sanguine Complexion ought chiefly to desire the most natural, proper sort of Diet, such as simple Water-gruel, which by the innocent simplicity of its Composition tends directly to the quelling and moderating the extravagant motions of the Blood and Spirits, which soon reduce themselves to their intended end, if not excited by the exorbitant power of Imagination. Variety and alteration in the Administration ought to be observ'd, for Nature is pleas'd not only with a variety of things, because it is compounded of them, but because 'tis conducive to Health. In the Morning 'tis good to be sparing; but after the fourth or fifth hour they may drink a Pint of an Exhilarating Liquor to their very great advantage. The Choleric Complexion requires in the Morning half a Pint of good Water. (*Agis* *μὲν Ἰσας*) 'Twas the *Theban* Poet's Expression, but never the less true; for being

being his *Horace* says, *Nulla manere diu
nec vivere Carmina possunt Quae Scribun-
tur aquae potoribus, &c.* However true
it may be in Poetry, I am sure 'tis false
in Point of Health. Let such feed on
Water-gruel, or Pap made of Flower,
and be cautious of drinking strong Li-
quors, yet after Dinner they may drink
a Pint of Wine, Beer or Cyder, &c.

If the Disposition be Melancholick,
let them take some exhilarating Spoon-
meats for a Breakfast drest up with But-
ter, Bread, Sugar and Salt. Their Din-
ner ought to be much of the same na-
ture, for the more they eat thereof, the
more it will extend the Vessels of the
Stomach and Breast, and quicken the
Spirits into a brisk and lively Motion,
and withal dispose them to a desire of
Mirth and Company, than which no-
thing can be a more ready and easie
Cure.

Persons of any of the aforesaid Con-
stitutions, must beware how they drink
strong Liquors in a Morning, which
naturally in the best Complexions, create
and

and excite Fumes in the Brain, and an unremovable Dulness or Lethargy thro' the whole Body. For certainly Spoon-meats accordingly prepared are in the Morning the properest Food, As well on account of their simplicity, which is more agreeable to Nature, as that they are moist, and most easily assimilate themselves with the Crasis of the Stomach, and pass handsomly off in Urine, &c.

- But if they are Aged People, they ought to eat that which is easie of Concoction for the first part of the Day, and after three or four Hours such easie Food as their Stomachs shall desire, but withal sparingly. And if they exceed, let them walk in the open Air, and employ themselves in some Exercise even to Lassitude. This is evident from the Country People, who for the generality enjoy a better state of Health than those who live always in Town, and if any of them miscarry, 'tis to be attributed to their Intemperance and Unskilful

skilful using the best and greatest Blessings bestow'd on Mankind.

I shall only add this, that two Temperate Meals a Day is the best Method to preserve or recover Health. And of Bread, that which is three or four Days old is better, and more Salutiferous than that which is newer, whether it be to recover a lost Appetite, or strengthen a decaying one.

Thus much, *Metrodorus*, I thought fit to Communicate to you at present, if any thing occurs worthy your Knowledge, assure your self I shall not be wanting one Post to gratifie your Curiosity.

Dated, Corduba, 1149.

Averroes

Averroes to Metrodorus.

A Friend of mine being just upon the point of taking his Journey into Greece, I thought my self obliged to lay hold of this opportunity of Communicating some few more of my Thoughts, and recommending a Person to you with whose Conversation I promise my self you will be extreamly delighted ; for a finer Understanding, a stronger Judgment, and a more bold and happy Imagination, I think, are not to be found in any Man alive. But I shall say no more in his behalf, because I would not forestall the Entertainment you are like to meet in his Society and Friendship.

I have for several Days lived wholly upon Herbs, and find them exceeding healthful Food, and perhaps the most connatural and agreeable to the Disposition of Humane Bodies of any thing in
the

the World. I would advise that they be always eaten raw, with Oyl, Vinegar and Salt, with Bread, Butter or Cheese, for as much as they are of an hotter Nature then, and afford a finer and more delicate Nourishment, and generate less Wind, being far more cleansing than when they are boyled. The boyling of them does, as it were, unlock the Astringent Band of Nature, so that the Liquor in which they are steeped, draws forth and exhales all the warm Sal-nitral Vertues, whereby the Herb becomes crude, and consequently more purging, than raw. Cabbage and Coleworts, being boyl'd and eaten, do not only puff up and swell the Body, and increase windiness in the Bowels, but also generate ill Blood, from whence dangerous Humours and Obstructions do proceed. But if you take a light, hollow Cabbage, or tender Colewort, and eat freely of them, with Oyl, Vinegar, Salt and Bread, &c. you will find no such Operation; the Effect will be gentle, your Stomach will be warm,

E

and

and free from all Wind or Swelling. The like is to be understood of all sort of eatable Herbs and Roots, which may be fed upon to the great satisfaction and advantage of Nature.

I have observed Wind to be almost an Epidemical Distemper, especially in Aged People: And the best way to dis appoint and prevent it, is by eating all your solid Food, as Flesh, Puddings &c. quite cold, but Spoon-meats may be eaten as warm as the Blood, or somewhat warmer: And I do assure you the constant use of this method, will clear the Head and Stomach from Wind, beget finer Blood, brisker Spirits, and cause a lively Circulation of all the Humours, &c.

Cold is another Original of most Distempers, which proceeds generally from an irregular Intemperance in Diet, Exercise, or Coition; thence arise Fumes and Vapours into the Head, Wind in the Stomach, Obstructions and Opilations in the Breast and Lungs, which can no otherwise be prevented than by observing a due

a due and sober moderation in Eating, Drinking and Exercising. And hence it is, that oftentimes, though there be no downright Sickness, yet Persons find in themselves a general Indisposition, they have little or no Appetite, are hot and uneasy. In such cases a gentle Purge or Sweating may be good; but a proper method in Meats and Drinks, will give Nature the best and quickest Relief, in regard Repletion, Intemperance, and an over-abounding Nourishment, are the Foundations of most Distempers. A due Fasting therefore is very beneficial. Abstinence is good at all times, but especially in Sickness; for when Nature hath lost her way, the motion of the Blood and Spirits are interrupted, the Stomach is foul, the Attractive, Digestive and Retentive Faculties are deprav'd of their Natural Power, the Parts disorder'd, the Qualities in contention one with another, like Parties in an ill-govern'd State. What madness is to force this miserable Creature to swallow down the Inhumane Doctor's

naſty Pills, nauſeous Drenches, Cordials, Juleps, and Boluſes, when the Cure might abundantly better, with more Eaſe, and leſs Charge, be effectually Accompliſht. The *Indian* Phyſicians did ſtrictly forbid this Abominable Practice: And the Wiſe *Brachmans* and *Bannians* do in all ſuch caſes adviſe Faſting, and ſuffer their Patients to take very little, if any thing, beſides Comjieu, which is nothing but Water and Rice boiled together, which Liqueor the Sick conſtantly drink; they admit not of any ſort of Fruit, Raiſins, Currans, and interdict the uſe of all ſorts of Spice, as pernicious to the Stomach by reaſon that they heat the Blood, and are hard of Diſteſtion. But what ſhall we ſay? Theſe are ſo inveterate by Cuſtom, and ſtrengthened by Intereſt, that it is hardly to be expected that Reaſon ſhou'd convince the worſt part of Mankind.

Thus, *Metrodorus*, you ſee the Vanity of an old Man, who had at any time rather be thought Impertinent than

than Ungrateful, which has been the only reason of venturing thus far on this Subject. If the Gods give Life and Leisure to write to you again, you shall have an Account of the Opinions and Prescriptions of a certain sort of People to whom a greater Respect is due than to my self. It hath been my Folly to venture hitherto, who am look'd upon as an Infidel where I Live, and am alone beholden to the favourable Opinion of some Persons (who have surmounted the little difficulties of Prejudice and common Education, and by their own single Vertue establish'd to themselves a *Character* above the common Level) for all the Reputation I possess. For to deal plainly with you, my Friends have better Sentiments of me than I dare own, and such as would make me blush, but that I have Learnt the difference betwixt Affection and Flattery. Farewel.

Dated, Corduba, 1150.

Metrodorus,

HAVING of late had some Respite from Business, I remembred my Promise to you, which I have at last performed. I have here sent you an account of the Practice of the *Indian Brachmans*. They are a sort of Philosophers, for whom I have ever had a great Esteem, for as much as I have observed them very nearly to follow Nature in most of her Prescriptions. A Method that I highly Approve, and shall therefore Recommend to you some Observations of theirs, perhaps not unworthy your Meditation.

First then, for the Method they use with their Women, during the time of their Impregnation, Lying in, and giving Suck.

Their First Precept is, That they be very Exact and Punctual as to the quantity and quality of their Food, and that:

that they drink nothing but pure Water as it comes from the Spring.

They command them to eat at set Meals, *viz.* about Eight in the Morning, and Four in the Afternoon: For when the Worlds great Eye the Sun, that Centre of Heat, hath mounted the Meridian, they command all Labouring People to rest and abstain from eating and drinking, especially Women with Child. For that the Sun does forcibly open the passages of Nature, exhaling the Spirituous Vertues, from whence proceed Wind and Vapours, &c. but about Four Afternoon they allow a greater Liberty for a full Meal, for the Evening being cool, they have a considerable time to digest their Food, the greatest part of that time being allotted for Rest.

They likewise advise a due Fasting, and at some times to abate in the quantity, and at others increase it again. Also to give Nature that which is most like her self, *viz.* variety of Foods, but this at several Meals, and not all at one

E 4

time,

time, seeing that the Humane Nature is allied to all things, and compounded of Variety.

On the other hand, they affirm That a due Abstinence infinitely conduces to an healthy and happy Life. It fines the Spirits, cleanseth the passages, frees the Circulations from gross Matter and Obstructions, confirms the Faculties of the Mind, rendring them fit for the Contemplation of Wisdom and Vertue.

They command their Women to Labour and Exercise gently, Morning and Afternoon, in regard that it will contribute as much to their Offspring's Health as their own, and deliver them from the trouble of all Windy Diseases and Vapours, with which many Women are so extreamly afflicted.

They Recommend Silence to their Women, as a Noble Vertue: It makes the Mind sedate, grave, and thinking, strengthening all the Powers thereof, whereby they become more considerate, and better able to endure the Inconvenience.

conveniencies they may meet with. For the Spirits of Women are naturally more Volatile than those of Men; so that much Talking doth spend and waste them, weaken the whole Constitution, and beget swelling, angry Humours, equally prejudicial to the Child, as to the Mother. For there is an extraordinary Sympathy between them, upon which account the greater care is to be taken.

They also commend Chearfulness, a Pleasantness both of Mind and Manners, to their Women, for they affirm the Composition of the Elements in Women are of a more fine and softer Nature than in Men, for which cause they are more subjected to Passions, apter to Love or Hate, and consequently sooner, and more deeply wounded both in Mind and Body. Wherefore their Priests teach them several Divine and Moral Songs, Hymns of Praise, &c. Believing that Musick hath a certain secret power of moderating and composing the Pathetick Motions of the Soul, rendring

rendering the Mind more equal in their Operations.

If any of their Women chance to have hard swelled Breasts or Tumors, they teach them to make this following Poultrice, which they esteem to have an Universal Tendency and Effect. *Viz.* Take Rice and boil it in Water, and when it becomes thick and soft, they take a bitter Herb called (*Tantaraboy's*) cut it small, and mix it with the Rice, adding to a Quart of this Two Ounces of good Sugar, and apply it to the Sore Ten or Twelve times in Twenty-four Hours, which gives Ease the first time, and in a few Days heals the Distemper. They have a great Opinion of Sugar, taking it to be one of the greatest Balsams in the World, if mixed with proper Ingredients, and will often apply it alone to Cuts, Sores and Wounds.

When the *Brachmans* do administer any Inward Medicines, they do it all by Numbers, affirming, That God hath made all things by Number, Weight and Measure.

Thus

Thus you see, *Metrodorus*, I have hinted a few Observations of the *Brachmans* in reference to their Women, I shall only subjoin somewhat concerning their Method of Educating their Children, and so endeavour to bring this Letter to a Period.

The first Thing they suggest and insinuate into their Children, after they can speak, is, That God hath Endued Mankind with Three Demons or Spirits, that like Three Kings make War, and are in continual strife who shall obtain the Dominion over the whole Body, which they properly call an Inward Warfare. The first Spirit is of the Nature of that Great Celestial Body called *Saturn*, from whence Originally proceed Avarice, Calumny, Malice, Pride, Envy, Violence, &c. But from the second Spirit or Demon comes Love, Pity, Mercy, Compassion, &c. as also Temperance, Chastity, Sobriety and Philosophy. And from the third proceed mixed Thoughts, various and wanton Discourses, Laughters and Merriment,

rimment, and all that is called Phantastical.

They labour hard to make their Children understand the Nature and Operation of each of them, that they may be sensible which hath the reigning and predominant power in them.

They call the second Spirit the good Demon, and with great earnestness inculcate to their Children, that they should be Governed by its Dictates, and observe its Directions.

They teach them, that it was from this good Angel that their Seers and Holy Men received the Law of Innocence. They inform them, that it is a great Blessing, and a Token of being a particular Favourite of Heaven, to avoid Violence and Oppression, especially towards those Inferiour Creatures that cannot defend or help themselves. That the greater part of Mankind are govern'd by the Counsels of the other Demons, from whence proceed Wars, Murder, Destruction, and all manners of Mischief.

From

From Three Years old to Seven they Instruct them in the Precepts of Morality, setting before them the Excellence of Vertue, and the Reason of their Duty. Above all things, they commend to them a strict and severe Justice, which they never depart from ; for these Instructions are so early grafted in them, and so plainly represented to them, that they become, as it were, incorporate, and grow up along with them, insomuch that they are no longer Moral Precepts, but have in them the force of Nature.

They also very Vehemently and Pathetically set before them the Uglinefs of an Idle Life. Nay, they say, Idleness is inconsistent with Life, for Life in the very Expression implies Activity and Motion. They greatly commend to them moderate Labour and Exercise, and frequently put them upon the Practice of the same, even in their very tender Age. They are very Exact in teaching them the Art of Numbring, and acquaint them with the Method
of

of God's Works in the Four Worlds *viz.* The Heavens, Stars and Elements, the Amazing Varieties of Fishes, Beasts, Vegetations and Minerals; how they were all made, and are wonderfully sustained by the Invincible Power of the Omnipotent Creator. They teach them the Motions of the Celestial Bodies, their Courses and Distances, Postures, and Configurations, and Influences. In fine, they keep them continually Exercised in what either Employ their Understanding, or Improve their Manners, always accustoming them to the Exercise of Patience, and the Endurance of Hardships.

Having therefore such an Early Education, and continually before their Eyes the Examples of their Parents and Associates, the Notions of these Truths do, as it were, enter into their very Natures by repeated habits, that nothing can remove them. Having been Instructed that every word in their Law proceeds from God, and at the same time, having imbibed a true Apprehension

hension of the Excellency and Justice of that Being, they look upon it as his positive Command, and dare not disobey. Thus an Esteem of their Law is planted in them; that no Avocations of Business, nay, nothing but invincible Necessity can exempt them from a punctual compliance with the same.

I shall here insert one passage of their nice exactness to the Rules of their Law. It is held Sacred amongst them to keep themselves undefiled from any thing they think unclean, and if such an Accident happen, they are compell'd to repair to a certain place of Purgation, where they are to undergo all the Discipline of that Mystery, before they must enter on their Business. Some of that Religion, who were Factors, came to *Surat* to Buy up a Commodity to be Transported into *Persia*. The *Europeans* having notice thereof, and knowing the Obligation these People lay under, one of their Merchants came near the Place where they sat, and unawares took off

one

one of his Slippers, and touch'd them. Immediately a great Cry was heard, for the Factors found themselves polluted, and were forced to leave their Business, and Travail to the Place of Purgation, to the designed Satisfaction of the *European* Merchant.

If any of their Princes at any time desire their Daughters for Concubines, they lose their Longing, for they will submit to the Severest Tortures rather than break their Vow. They are never to be Engaged in the Armies of their Kings, for as much as they abominate all manner of Violence, &c. Nor can they ever be prevail'd with to become Servants, being extreamly Jealous of their Original Liberty. In all Revolutions of States they are free, and enjoy under all Governments an undisturbed Exercise of their Religion, on account of their Peaceable Deportment. They abhor all strong Liquors, their most customary Drink is Water. They lye upon hard Quilts; oftentimes on the bare Ground

Ground. They neither Invade nor
 Covet any Man's Property, they are
 tenacious of the Customs of their An-
 cestors, and remain secure in the Sa-
 tisfaction of their own Vertue and In-
 tegrity.

Dated, Corduba, 1150.

F

Metrodorus,

Metrodorus,

T Here is one thing more that will furnish me with Matter for another Letter, and that is, Their Opinion of the Transmigration of Souls which shall be the last concerning these People that I shall trouble you with, hoping that my over-forwardness in this matter, shall be understood as an Evidence of my Willingness to embrace any Occasion of signifying the Respect I bear to a Person of your Character and a Lover of Vertue.

All our Philosophers and Seers, both *Indians* and others, do firmly believe That God hath made Man in his own Image or Likeness; which all acknowledge, but few have so well considered it as they ought: And that Man does contain the Principles and Properties

of all things Corporeal and Incorporeal; Also that he is endued with an Elemental or Palpable Body, which Body is actuated, enlivened or informed by an Etherial Spirit, and so answers to the great Body of this World, from whence the same is taken, and therefore is an Abridgment or Epitomy thereof. And as he does contain all the true Properties of the gross Elements, *viz.* Earth, Air and Water, *that nourish and sustain the Body*; He has also the Principle of Fire and Light, that is, an Immortal Soul and Spirit, which gives Life and Motion to the Body of Flesh, and answers to the Soul of the great World, or that mighty Spirit, which is the Moving and Vivifying, and most wonderfully Creative and Conservative Power in this vast System of Things, which we call the World; and which does preserve and maintain every part thereof in Beauty, Splendor and Harmony. Now in this Illustrious Estate, Man was Created, and in him all Forms, Qualities and Powers, stood

F 2

in

in equal Weight and Measure ; and if Man had continued in this Unity, then he would have imitated his Creator in all well-doing, and Governed all the Host of Heaven in Love, and have been a Preserver and Guide to all inferior Creatures, which would have powerfully attracted, not only the sweet and benevolent Influences of Heaven,, but also the Prayers and good Wishes of all the under-graduated Creatures,, which was the station he was made and ordained for, and to be a Co-worker with his Creator in all Friendliness, Love, Compassion, Mercy, and doing unto all, as each would be done unto : But Man departing with his Will and Desires, out and from this Glorious State of Unity and Concord, into all the contrary qualities, *viz.* into inequality,, discord, fierceness and wrath, by which he forfeited the Grand Charter or Law of his Creator, and so quickly disposed himself of all the good Properties and Powers his Creator had endued him with, by which he is now become

an

an Enemy, not only of himself, but also of all Created Beings. He Curses and Destroys all, and all Creatures Curse him, and the Evil Wishes of these Creatures do not proceed from them causlessly, and therefore they very often take effect, and powerfully draw down the Thunder-bolts of Vengeance on their guilty Heads: For that Great and Natural Law of Retaliation will have its Operation, and take place either in this World, or that which is to come, whatever some may vainly fancy to the contrary.

Therefore they do Command all their Disciples and Followers to forbear all Violence, Oppression and Killing; for the Infinite Deity delights not in Man-slaughter; Strife, Wars and Contention, enter not into his Tabernacle: Our Creator does accept of the Practices of every one that does well, and imitates him in well-doing, for he is equal in all his Methods, and causeth the blessed and glorious Body, the Sun, to shine on the Just and Unjust, and com-

mands the sweet Influences of the Caelestialls to fall upon all. The Blessings of the Four Worlds are equally distributed to all Creatures ; Inferiours have an equal Privilege with the Superiours, he only preserves and sustains the Universal System of Nature by the Hand of his out-spread Providence; therefore they endeavour all that in them lies to be like him. God will not Oppress nor Kill, therefore they will not : He gives Life, and does also preserve that Life ; his Love and Compassion are by his good Powers handed unto all ; for this cause they will not strike in hurry, hunt, oppress, kill, or violate any of those good Laws God has ordained for the preservation of his Offspring, firmly believing, That if they do by their Practices of Life precipitate themselves into Oppression and Violence, that they must undergo the severe Law of Retaliation, either in this Life, or that which is to come : If they do wrong, or unlawfully take any thing from their Neighbour, they are obliged

obliged to return threefold, which is a full pardon for the Injury done: And the great Law of Nature is thereby fulfilled, and consequently the Sin pardoned; but if we hunt, oppress or kill any of God's Creatures, what Satisfaction can we give in this World? Therefore those great Evils that cannot be recompenced here, must of necessity be retaliated on the Soul and Spirit in the World to come, there to be recompenced according to the Merits of the Evil: And therefore they believe that all that have unjustly Ruled in this World, shall certainly in the Life to come be punished with a Bestial or Servile state and condition; and they that have polluted themselves with the Blood of their own kind; their Souls shall enter violent, furious Men, of untractable Dispositions, that shall Live Miserably, and Die by the Fury of War, and Humour of Princes: But such as have by continual Violence Oppressed and Killed the Unrevengeful Animals, their Souls and Spirits shall

be precipitated and revolved into the most Savage and Brutish Bodies. All such as do Live in the Wrathful and Sensual Powers, do in the next World arise wild Beasts, all according to the Nature of the Spirit; and into what qualities soever it hath entred, such a Body it attracts and cloaths it self with. Therefore none in the Life to come arise Men, but only such as have retained Humane Property, that have been Merciful, and done Justice unto all Creatures; such pass immediately into the Regions of Glory, and Sing their holy Songs of Peace; others who have Lived mixed Lives, compounded of good and evil, who have been Merciful to Man and Beast, and at other times they have committed Evils, and Oppressed God's Creatures, so that for the good which they have done, they enter into middle Regions, where they are purged from those Evils they left unrepented of; in which time they make full Retaliation. Such Souls the Prayers and good Wishes of Innocent

cent Men do mightily help and comfort, and consequently shorten the time of Retaliation; For the Prayers of good and pious People, have power to break open all Principles, and whensoever it finds its simile, it incorporates, and the good Powers are strengthened thereby: For all God's Powers, both in the Internal and External Worlds, are moved by Sympathy or Likeness; for Inequality and Discord cannot move Equality; therefore the good Wishes and Prayers of Obstinate, Revengeful and Contentious Men, do not avail the Deceased Soul, who is past into the middle Regions for Purgation, and who with great earnestness presseth towards the good; and therefore no Prayers nor Wishes can profit such Souls, but only such as proceed from Innocent, Just Men; for every Word, Wish and Prayer hath power only to penetrate into, and open the Gate of its own Fountain, that is, Evil Mens Wishes and Prayers penetrate and open the Fountain of Wrath, and strengthen it: And

and on the contrary, the good Wishes and Prayers of the Faithful, Innocent Man, have power to penetrate into Heaven, and all good, or whatever is like it self; for the Celestial Powers and Properties of the Internal Nature are not only moved, joined or incorporated by sense, and reason, as amongst Men; no, but by Concord, Equality and Harmony: And for this cause we do so earnestly, and with so great pains and diligence press our Children and Disciples, to enter with their Wills and Desires into Innocency and Well-doing, being confirmed in this great Truth, *viz.* That Men cannot draw nigh, nor become one with the Fountain of Bénévolence, nor be heard of the Sovereign Being, but as we become like unto him, for every Like is moulded by its Likeness; Blood requires Blood, but the Merciful shall obtain Mercy from the God of Peace and Compassions. For these and the like Reasons we have (for many Generations) totally abstained from all Violence, Oppression and

and Killing, either of Men or Beasts ;
 for every thing, both in the good, and
 also in the evil, do as naturally, and as
 powerfully, stir up and strengthen its
 own Property, as the Loadstone at-
 tracts Iron : We do likewise firmly be-
 lieve , and it is one of our principal
 Points of Doctrine which we teach our
 Disciples, *viz.* That if any Man do
 suffer his Will and Desire to enter into
 the Practice of Vanity , Oppression ,
 Violence and Killing, both Men and
 Beasts , be it under what pretence it
 will, such do precipitate themselves
 into the divided Powers of Nature, *viz.*
 into harshness, fierceness, wrath and
 savage bestiality, by which they lose
 Humane Property , and grow hard-
 hearted, cruel and sordid, having no
 Compassion, Fellow-feeling or Mercy.
 And if Men Die in this savage, brutish
 state, they shall in the Internal World,
 when the Soul shall be reinvested with
 a new Body, we say , such polluted
 Souls will naturally attract such Mat-
 ter out of all things, as the Spirits are
 capa-

capable, and have a simile with. But on the contrary, all those that in their Lives have observed the Rules of Justice, and refrained all Violence, Oppression, Killing, Intemperance and Discord, and who have introduced their Wills and Desires into Innocency, Mercy, Compassion, and doing unto all Creatures as they would be done unto all such shall not only immediately pass into the Regions of Peace and Glory but be cloathed with more perfect beautiful, and more glorious, humane Shapes and Forms. For 'tis not to be doubted, and our Antient Seers and Philosophers do confirm, that in the beginning, when the great and most wonderful Creator moved himself, and had a desire to manifest the hidden Mysteries of the Internal Worlds, he cloathed all the vast numberless variety of Creatures, in each Climate and Countrey with Corporeal Bodies, according to the Nature and Property of the Spirit; for each Spiritual Substance had power to attract out of all things such Corporeal

reza

real Matter for a Covering or Body as
 had a simile with its own Nature, as
 appears most manifestly by the Shapes,
 Forms, Inclinations and Dispositions
 of each Creature, and as the Internal
 Property and Disposition of each Crea-
 ture did vary ; and where the fierce
 Wrath did predominate, and had the
 Ascendant in the Spirit, there sprang
 up wild, savage Beasts, and cruel na-
 tured Birds of prey ; but where the
 qualities of the Internal Nature were
 more equally mixed, there were fram-
 ed more benign and friendly Creatures,
 as Beasts and Birds more humane,
 tame and tractable, called clean Beasts
 and Birds ; also where the Spirit was
 more noble and equal, so the Bodies
 and Frames were accordingly : And as
 Man was in his Primitive Properties
 and Qualities, greater and more noble
 than any other of the Creatures visible,
 so the great Creator gave him a pro-
 portionable Body above all the rest of
 the Lower Creation ; for all departed
 Souls, who in their Lives keep the holy
 Laws

Laws of Humanity and Innocency have appeared to their Friends in humane Forms and Shapes : The like is to be understood of the good Dæmons, and Heavenly Powers ; whensoever they have had occasion to cloath themselves with Terrestrial Bodies, they have appeared in humane Figures and Shapes, it being the Indispensible Law of God and Nature, for every Spirit or Incorporeal Power to cloath it self with a Body suitable to its own Nature, therefore success as Men sow in this Corporeal Life, such a Body they shall be cloathed with in the Internal World, and if they have introduced their Wills into Wrath, Fierceness, Oppression and Violence, &c. such a Body the Soul may greatly be expected to have in the other Life ; the Truth of this, the whole Universe, and the numberless number of Creatures, both in the Animal, Vegetable and Mineral Worlds do Testify and Witness. Here, *Metrodorus*, you have a tedious, yet imperfect account of the Doctrine of the Metempsychosis

first

first started, as they report; by *Pythagoras*, and hath since been embraced by Men of Eminent Learning and Virtue. It seems to be founded on the Notion of Natural Justice, the exactest Measure of Retaliation. I leave it to your better Judgment to determine the Point, but to me the Hypothesis seems probable, till a more Certain and Divine Revelation shall be pleased to acquaint us with a better.

Dated, Corduba, 1150.

The

The Indian King's Letter to Pythagoras, upon his Arrival into that Country.

Pythagoras,

WE have been informed by our Officers in the Provinces thro' which thou hast Travelled, that thou art a very Learned Man, which is a Qualification we have always esteem'd and cherisht. But it seems to us, that thou art not so Wise, as thou art reported to be Learned, in that thou goest about spreading New Doctrines, and Superstitious Observations, perswading my People to forbear following the Customs of our Ancestors, preaching up an Abstinence from Flesh. The Great Creator of all things, as he made the World for an Habitation for Men, so no doubt the Creatures are subjected to their

their Dominion, and ordain'd for their Use and Convenience. Wherefore we Charge you upon Peril of our Royal Displeasure, that upon sight of this our Letter, you forthwith repair to our Palace Royal, that we may hear what Thou hast to alledge in behalf of those New Opinions thou hast vented in several Parts of our Dominions.

Farewel.

G

Pytha-

Pythagoras *his First Letter to the*
Indian King.

Most Renowned King,

OUR Religion recommends Abstinence from Flesh. Your Majesty would in your Letter seem to blame me on that account, as if I had taught an unreasonable Doctrine, and for this reason, that as God had given the World for an Inhabitation, so the Creatures for Subsistence. I acknowledge not only your Slaves, but the Beasts of your Territories are your own, and you may use them as you please. But as the Notion of Tyranny is unreasonable, so the Practice is unfeisable, and whoever puts it to the push, will quickly find the Effects; for all the Philosophers in the World can never perswade us that we are Slaves, nor all the Rhetorick

rick in the World convince the Brutes that they are of another Opinion. The Gods have made your Majesty a King, Sovereign of a Numerous People, committed to your care, to be Preserved and Maintain'd, not to be Pillaged and Destroyed. So it is with the Universe, if the Creatures are our Subjects, they are not our Slaves. Nature hath provided a many ways to continue its *Species*, without being beholden to the slaughter-house. However,

I shall say no more than what an Epistolary Latitude will allow me, and assign my Reasons, and make the best of my way to your Court.

What I have Preached (O King) in our Dominions is no Upstart Opinion, or Phantastick Humour, but what I am able to abide by, and make good. For the Antiquity of our Course of Life, and the Innocence of our Doctrine, may be prov'd of equal date with the Foundation of the World.

The *Jewish* Doctors teach, That *Adam* the first Man, was placed in a Garden, and that Herbs and Fruit were his Diet. And all Philosophers agree, that in the Golden Age the Eating of Flesh was never tolerated. It was the Corruption of Mankind introduc'd the Vice: Tho' afterwards in the *World's* Degeneracy, the Precept happen'd to be not so inviolably observ'd; yet the best Spirits, and most virtuous Inclinations, tied themselves up to the strictness of our Rules and Discipline.

It is alledged by your Teachers, That we oblige our Followers to the Observation of things frivolous and vain, as not to kill any kind of Vermin, &c. for fear of being guilty of Murder: Whereas the reason of this Prohibition in its nicest severity, is only to take Men off from their Natural Fierceness and Barbarity, lest by accustoming themselves in Cruelty towards Beasts and Insects, &c. they shou'd in time fall foul on one another. So that Universal Kindness is the Root of our Principles

ciple, and the safety of Mankind, the reason of our Precept.

They also upbraid our Principles, in charging us with destroying that Princely and Royal Recreation of Hunting, which hath ever been accounted a Noble Exercise by all great Persons in all Places, and in all Ages, and withal extraordinarily conducive to the Health of the Body, and improvement of the Mind in accustoming it to hard ship, and the discipline of Vertue; but this is a mistaken Allegation; for Nature needs not be beholden to Fury and Passion for its relief or support. It is an Invasion upon the Natural Rights of the Inhabitants of the four Worlds, and Men in the fierce pursuit of this Cruel Pastime, are far more Ravenous than Dogs, Bears or Lions; for what those rapacious Animals do, is only in order to support their Lives, but more inhumane Men do it out of meer Wantonness. Though the Creatures are Dumb, and cannot address their Creator after the manner of Men, with dissembling

sembling Hearts, and lying Tongues
 yet there are powerful Complaints a-
 gainst Humane Injustice, sent up by
 them in a natural way, which at one
 time or other will be heard to the Com-
 fusion of their Unmerciful Tyrants.
 We are mistaken if we suppose it no
 Crime to Butcher and Abuse these Infe-
 rior Creatures, as if they were not
 parts of the Almighty Workmanship,
 and wholly exempted from the sense of
 Pain. Are they not compounded of
 the Sevenfold Nature? Or is any of the
 Elements wanting in their Constituti-
 on? Are they not the Sons of the Stars,
 and partake of their Influence? And
 have they not all kept God's Laws,
 and the true method of Nature, and
 according to their kind, faithfully adore
 and worship their Creator? They are
 innocent and harmless in all their ways,
 though 'tis true they are not endued
 with Immortal Souls, and therefore the
 same Service is not required from them
 as from Man, who is created in the
 compleat Image of his Maker, furnished
 with

with Excellent Gifts, Divine and Natural, appointed to be a Prince and Governour over this Inferiour World. Your Priests likewise are very inquisitive to understand how we arrive to the Knowledge of Philosophical and Sympathetical Magick. The first step to this great Work, is to turn our Eyes inward, and with a sedate Mind, meditate on the Unity of Powers, Qualities and Properties, out of which Man is compounded, or that his Soul and Body do contain the true Nature of Things, both Material and Immaterial: On the one hand, Wrath, Envy, Contention, Fierceness and Intemperance; and on the other, Love, Mercy, Clemency, Compassion, and whatever deserves the Name of Vertue and Goodness. These are the two Mountains of those Powers whereby Mankind is acted. The first excites to Violence and Oppression, the last to Innocence and Mercy; so that those that would purchase any Honourable Reputation in the World, ought to

command their Wills and Desires to enter into this benevolent Fountain : For be pleased to observe, Man's Mind is free, and no sooner has this Benign Power obtain'd the Ascendant over the inward Enemies of our Members, but forthwith the Eyes of our Understanding are opened, and we have a true taste of the Universal Harmony. Thus we our selves, after we had imbibed the Rays of this Light, beheld all the Good that is in Things, and by help of this Distinction, the Beauty of Infinite Love appear'd plainly to the Eyes of our Mind ; and being thus Enlightened and Confirmed, Error vanished, and Truth shone out in its Native and Original brightness.

After we had for some time Convers'd in the Holy Sanctuary, where we saw and heard things unutterable, this Holy Light, and Distinguishing Power, rendered us capable of Contemplating the wonderful Power of God, the Method of his Providence, and Course

Course of his Government, managed by the Active Spirit of Life.

We also lifted our Eyes up to Heaven, and consider'd the daily Motions of the Celestial Bodies, the Sun, Moon, and the numberless Company of the Stars, their Rising and Setting, continual Courses and Revolutions, and the Various, and yet Harmonical posture of their Configurations: Likewise the great variety of Beasts, Birds and Fish, together with the Vegetables of the Earth, how every Creature, both Heavenly and Terrestrial, do with sedate silence constantly submit to observe and obey the Laws of their great Creator. 'Tis Man only that hath violated all Goodness and Sobriety, and by the Ministration of the Evil Powers has destroyed the Laws and Privileges of all other Creatures as well as his own, enslaving them in the highest Bondage; for which depravity there is no Remedy, but a speedy entering of the Mind into the Holy Principle and Divine Power. These Considerations prompted

ted us to lay a Foundation of Innocence, Self-denial and Temperance in our Hearts, being assured that the good is always drawn and united to the good ; and on the other side, the bad does with the strictest desire and intimacy join and incorporate it self with the bad. So that whosoever offers violence to any Creature, at the same time opens the Gates of Wrath, Fierceness and Revenge : And on the contrary, he that preserves any Creature by his good Inclinations, sets open the Doors of Love and Gratitude. No Man can be a true Governour and Preserver of his own Rights and Privileges, nor of the Creatures, unless the Fountain of Mercy and Compassion hath got the Ascendant over him. For the true Religion is to keep God's Laws, and in all things to imitate the good ; and whoever breaks the Laws of Nature by hurting the Innocent, is Irreligious, and a Transgressor in the highest degree.

Besides,

Besides, we account praying to the Deities the meanest part of Religion : It is but a kind of Lip-labour, and may for any thing we know be no more than Hypocrisie, having singly no Evidences of its sincerity. 'Tis the Observation of their Laws that the Gods regard ; and One Act of Temperance and Obedience is of more avail with them than an Hundred Superstitious Sacrifices, and unnecessary, and uncommanded Penances. That Man approves himself most agreeable to them, who carries most of their Image in his Life and Actions. Obedience to their Laws, and Conformity to their Natures, is the fairest Acknowledgment of their Sovereignty, and the highest Act of Honour a Creature can pay to his Benefactor and Creator. Whilst we live under the Conduct of our good Genius, observing the Rules of Justice and Gentleness, we become truly Religious. 'Tis by this soft, sweet, silent Voice that we open a way to the Center of Goodness. The Internal Powers have

Immaterial

Immaterial Ears , they neither hear nor accept of Lip-service. What pleases them must proceed from an Universal Power of Virtue within, that doth assimilate with all that is good ; for by the Eternal Law all things are endued with a natural and influential Vertue, which by a Sympathetical Inclination joins with its simile whensoever it finds it. This is that that opens the great Fountain of Benignity. 'Tis the Practice of Goodness that unites Mens Souls to God.

These, O King, are the Considerations that mov'd us to prohibit Violence and Cruelty, to keep our Hands clean from the Blood of Animals, and to commend to our Disciples a Friendly Conversation with all things, to represent to them the Deformity of Vice, and the Beauty of Vertue and Gentleness, being well assured by the Universal Voice of God, and his Law in Nature, that an *Hecatomb* of Bulls cannot be so acceptable a Sacrifice to him as an unpolluted Mind, and a Will wholly prepared.

prepared to follow his Directions, and submit to his Providence. 'Tis to a strict and severe imitation of him that we solícite our Followers, who is not delighted with Cruelty, but is extreamly pleased with the practice of Justice, when Men have Learnt the Art of doing to others, as they would be willing to have others do to them. For no Man was made to be a Tyrant, and an Epicure, to domineer at pleasure upon his Fellow Creatures, who at all times, and in all respects answer the end of their Creation better than himself. But being hurried by the Spirit of Ignorance and Error, he is become the common Disturber of Nature's Harmony, putting her whole Frame in Tumult and Combustion.

If Men pass out of the Body in this wrathful Disposition, what Regions must they enter into, and what Bodies must they be cloathed with? And since by the secret Power of the Eternal Law, every Spirit or Soul does naturally attract such matter for a Body as is suitable

ble to its self: Those that have lived in the Power and Operation of the Lion Tyger and Dog, and so far brutified their Nature, as to resemble those Animals, must they not expect to be cloathed in such hideous Forms and Shapes. As on the contrary, the Virtuous and Compassionate shall be adorned with the Garments of Innocency and Light.

The first step to Vertue is to do no Hurt, the next is to do all the Good we can, even to the least of God's Creatures. What Creature soever you show kindness to, the same doth naturally call upon the Fountain of Benignity for a Blessing upon you; so on the other hand, the Cries of Oppressed Innocence take the deepest Root, both in the Fountain of Love, and the Fountain of Wrath. The Good attracteth and praiseth the Good; and the Evil the Evil. Every Thing and Principle delights in its like: This is demonstrable in all Natural Things that proceeded from the Immaterial World, and is in all its Particulars, Forms, Figures, Qualities.

Qualities and Operations: And whoever does understand the outward, cannot be ignorant of the inward; for in the great depth they are both one. The understanding whereof is of infinitely greater moment than your Men of War, for they are Sons of Violence, which do naturally attract the Malignity and Evil out of all things, and the Curse of all Creatures takes place in them. Therefore, O King, be pleased not to suffer any false Reports to exasperate your Royal Inclinations against us, who have no design of stirring up Sedition to the Embroilment of your State or Kingdom, but only to communicate that Innocent and Benign Light Heaven has darted into our Souls, to as many of the Great Maker of the World's Creatures as we can persuade to embrace it; that they may by perusing the Precepts of true Vertue and Philosophy, become Dutiful and Peaceful Subjects in their present State, and Blessed, and Happy Spirits in the future. As
we

we doubt not, O King, shortly to make
apparent, when we shall have the
Honour to be admitted into your Roy
al Presence.

Second

*Second Letter.**Most Noble Prince,*

Our desire I shall answer so far as I may. The Vertues and Efficacy Numbers are wonderful in their Operation, when aptly and properly applied, as the most Eminent Philosophers do unanimously confirm and teach. Now Number is nothing else but a repetition of Unity, for Unity both most simply go through every Number, and is the common Measure, Foundation and Original of all Numbers, and contains every Number jointly together intirely, the beginner of every Multitude, always the same, unchangeable.

It is the highest Number in Musical Harmony, where all Forms and Qualities stand in equal Weight and Measure,

H

and

and may justly be called Concord
therefore from Unity all things pro-
ceeded, nothing was before it, nor
thing is after it, and all things that
desire the One, because they all pro-
ceeded from the One God, Creator
all Creatures, which do endeavour
return to that One Fountain whence
they proceeded. All Clemency, Mer-
cy, Softness, Compassion, and doing
unto all Creatures as we would
be done unto, proceeds from the Unity
and Concord, and is the Fountain from
whence all true Knowledge and Reli-
gion arises; Unity and Harmony is the
Preserver of all Creatures; Light and
Love are the Off-spring and Sons of
Concord: All those are most happy that
obtain it, and all Creatures are mis-
erable without it: Equality and
Order are the Sinews and Health both
of the Body and Mind, not only in this
World, but in that which is to come.
For this cause, Order, and the proper
practice and use of Numbers, do mighti-
ly fortifie men against the Temptations
of the Devil.

ons of evil Demons, and at the same time most powerfully attract the holy Powers and Communications of good Angels. For in what Creature soever the natural Qualities stand nearest equality, or have made themselves so by observing God's Law in Nature, they make that Creature most happy. He that Sins against God's Law, breaks and violates the Unity of his own Principles.

By all the Philosophical Mediums and Circumstances in Religion, the first Founders intended to draw Men into some order, that they by degrees might through the Forms obtain the Unity. That those People are most happy that taught their Followers to live an innocent, harmless Life, which bears the nearest Relation to Unity and Concord: For we do affirm, That no inequality nor evil inclinations, can or do arise or proceed from the Soul or Mind of that Man, whose properties and inward qualities keep equal weight and measure. All Evil proceeds from

the many, that is from the inequality
 of the inward Powers of Mens Souls,
 therefore Harmony is the highest state
 of the Soul, and the compleatest com-
 position of the Senses. Is not order the
 Original, which is nothing else but a
 compleat Number, the very Fountain
 whence all good Government proceedss
 both in the Celestial and Terrestrial
 Worlds? Let us consider the Heavens
 Stars and Elements, with their won-
 derful and amazing variety of Crea-
 tures wherewith the Four Lower
 Worlds are endued, more especially the
 Celestial, where the holy and various
 Powers of good Demons are beyond all
 humane number, and all act and work
 in that exact Order and Number which
 the great first Being created them in
 therefore all the Beasts, Fishes and
 Fowls of Heaven are more innocent
 and consequently more happy than
 Men, because they have kept their
 Law, and Unity, but Man has broken
 it in the highest degree. All Peace and
 Happiness is comprehended within the

Limit

Limits of Equality and Concord ; and on the other side, All Misery and Evil is within the Bounds of Inequality and Discord, so that there is a necessity that every Man should govern himself according to Order and Number, or somebody for him ; for such as have not prudence to govern, and to give necessary Orders for themselves, ought to be governed by others ; there being but few that have Minds that are able to govern themselves, most being contented with the Rules of Custom, be they better or worse, therefore it is one of the greatest Evils in the World, to be a Teacher and an Inventor of evil Customs ; and on the other side, it is one of the greatest Blessings to Teach and Invent innocent Customs, and good Order of Living ; for Man hath broken himself off from Unity and Order to that degree, that few incline to Vertue, except the greatest number go before them, and that it become a Custom to be Innocent and Vertuous: Therefore the *Brachmans* praise God, and his holy

H 3 Powers,

Powers, that they have not given the
 World any precedent of Violence, nor
 brought any evil Custom; for Tradition
 and vain Customs rule over most
 Nations; and Men are so highly graduated
 in them, that most of them will not
 only Kill others for not observing their
 Customs, and believing in their Prophets;
 but they will die themselves, rather than
 leave an evil Custom to embrace a good
 one; so far are Mankind degenerated from
 Unity and Concord. For this cause we
 Teach our Followers to be careful, that they
 in their common Communications do not
 utter or speak words that proceed from
 Fierceness and Wrath, nor to give themselves
 Liberty to Complementary Jestings or
 Flatteries, nor suffer their Tongue and
 the Heart to Rencounter each other; and
 for the better observation and distinguishing
 from what Center and Quality all Words
 and Discourses proceed, they divide the
 Soul and Mind of Man into three Parts,
 Powers or Spirits, which some of our
 Phil

philosophers call Qualities or Principles, they being the Grounds or Foundation, whence all Imaginations, Inclinations, Words and Works do arise and proceed, *viz.* The first Power in Man's Soul is fierce, severe and wrathful, and when this Power does obtain the Ascendant, the Imaginations, Words and Works are harsh, bitter, surly, bold and fierce, filled with Envy and Malice, tending to Violence and Hurt; But when the second Power governs in the Center of the Soul, then the Imaginations, Words and Works are signed with the Character of Modesty, with a Mild, Friendly, Courteous Behaviour, filled with Mercy and Innocency, always tending towards Unity; But if the third Power or Quality have obtained the upper Region of the Soul and Heart, then the Imaginations, Words and Works areivolous, frothy, mixed with wanton jestings and Laughters, between Jest and Earnest, always tending to evil. But oftentimes there is a mixture of

H 4

these

these Qualities or Powers, which run so high, that no Humane Number can penetrate into, or comprehend them; which is done by the help of Art and Reason, which do mightily deceive such, to whom such Discourses are directed, that do break the Unity, and make a great Tumult and Discord in the Soul. Upon which account we esteem it unlawful to shew Anger to our Children; nor do we allow them to see vain phantastick Plays and Games; nor when Men, who are worse than Dogs, that cause one fierce Beast to fight with another; neither do we use them to Jest with or Jeer one the other, being well satisfied that in their green Years, every thing takes deep Root, that the Essences and Qualities thereof do never depart, and the Concord being broken so early, it proves a work of great difficulty for such, either to distinguish the Good from the Evil, or to obtain the Harmony of Nature, or of their inward Powers: For let Men know for Truth, that the middle

The Spirit or Power is given unto Man
 by his Creator, that Man might by its
 sweet and friendly Influences, qualifie
 the Fierceness and Wrath of the first,
 and the phantastick Folly of the third,
 and so bring them all three into an equal
 Tone or Concord. We believe that
 the Knowledge, Power, Operation
 and Government of these three Spirits,
 and to be able to distinguish them, is of
 absolute necessity; for if we do not di-
 stinguish the nature of these Powers, we
 cannot have any true Knowledge, and
 where there is no Understanding, there
 is no Order, and where there is not Or-
 der, there cannot be any Concord or
 Unity. Therefore we do as much as in
 us lies advance Temperance and Order,
 and do prefer the use of Numbers, be-
 lieving that God hath made all things
 according to Measure, Weight and
 Number; and the more we imitate
 him, the nearer we draw, and fitter
 we are to be joined to the uniform Pow-
 ers of God in our selves: Therefore the
Brachmans, when they prepare or ad-
 minister

minister Physick, make use of certain Numbers and Words, according to the present Dictates of the Harmonicall Powers of their Souls; always observing to make use of the first Number that arises in the Soul, as being most simple, intire and free from the multiplicity of Thoughts, and stands nearest unto Concord, which some of our Fathers call the *Good Genius*, or Good Spirit; but the *Jewish* Rabbies entitle it the Oracle, which being diligently waited upon, and its Dictates observed, it reveals in Mens Souls the great Mysteries of God, and makes known the Secrets of Nature, and all the degrees of Temperance and Cleanness: It is this good Demon that teaches the proper use of Numbers, and all things necessary: For this cause when any that are Distempered desire a Medicine, this good Spirit or Power is ready, and does immediately Dictate unto the Physician, what Methods, Herbs, Words or Numbers he shall observe and administer. But for the most part we observe the

the Numbers and Method of Words following, viz. The Unity which in Medicine hath great Power and Vertue, when it arises intire and unmixed with the Imagination, or multitude of variety of Thoughts, then we are directed by our good Demon to some one simple Herb, and also how to prepare and apply it to the Sick Person, and when we gather it, we do turn our selves to the most glorious Eye of Heaven, and utter words to this purpose; *O thou one only Power, Creator and Preserver of all things, and who hast endowed this Herb that I now gather with an inward and secret Vertue, bless the Use thereof to A. B. that he may by its sweet Influences and thy Blessing be restored unto perfect Health of the Body and Soul.*

But note, that our Physicians or Brachmans do not keep nor observe a constant Method either of Numbers nor Words, they always vary according to the Dictates of the good Demon; for the Oracle of our Souls will always imitate God and Nature, whose variety

ty is not to be comprehended by any humane Number ; in which wonderful variety consists the highest degrees of unity ; Therefore Man should not put Locks on the Doors of his Spirit ; for nothing hurts the holy Powers so much as to fix them in constant methods : For this cause Herbs and Medicines have not such efficacy and power to Cure Diseases and Infirmities, as some of the Philosophers and Physicians talk off, they fixing certain Vertues in them ; and so they administer them, having no regard to the power of the Soul, nor to the present Dictates of the good Demon its Son, so that the Herb or Medicine is dead, and without Life and Spirit : But on the other side, when he that administers observes the Voice and Dictates of the Spirit or Light of Mens Hearts, then the Medicine or Herb becomes full of Life, and hath a wonderful Operation, and Cures to an high degree. This is the method we and our Followers observe in the Practice of Physick, always following the

Directions :

Directions of our good Demon, which
 leads us into as great variety, as there is
 of Creatures in the Animal, Vegetable
 and Mineral Kingdoms, or four Worlds:
 And though we Cure even to a Mira-
 cle with Sage or Balm, yet for the same
 or like Distemper we are led or direct-
 ed to some other Herb or Thing at ano-
 ther time by our good Angel; therefore
 we esteem it a great Sin to observe cer-
 tain methods, and to kill Men by out-
 ward Authority: No, all our Autho-
 rity and Power is from our Souls and
 good Angels, which Men ought to
 consult in all difficulties. We do also
 make great use of the Number three,
 as being a holy Number, and a Num-
 ber of Perfection, and most powerful,
 not only in Medicine, but also in Reli-
 gion. We also prefer the Number
 Four, it being endued with great Pow-
 er and Vertue, being as it were the
 Foundation and Root of other Num-
 bers, as well of Artificial Things as
 Natural and Divine. The Number
 Five stands us in great stead in all our
 Magical

Magical Operations; this Number as it were the Birth of the Son and Daughter of Light, and a Flame of Love, and is the wonderful Perfection and Virtue in all Operations; and some of our Fathers have entitl'd it the Number of Wedlock, and of Justice: This Number does contain many great Mysteries, which aptly used are of good success. — The Number Six is also of great use, and is a Number of Perfection in all the Magical and Sympathetical Operations of Nature: Also the Number Seven has no less Vertue and Power than the other, and of which all our Fathers have made great observation in Sacred Things, in which Numbers all Mysteries are most compleat. The Number Eight our Fathers have made great use of, and they call it the Number of Justice and Fullness: Note also, that the Number Nine is of great Vertue both in Medicines and Religion, and in all Magical Operations: There are also many other Numbers that are of great use and benefit.

nefit to all that live Innocent Lives, and
 observe God's Law in Nature; for
 Man is in Nature, and therefore he
 must work and penetrate into the in-
 ward Mysteries of God's Law, by the
 power of his Soul, and light thereof.
 This, O King, is some part of our me-
 thods in the Practice of Physick: We
 dare not in this place discourse of our
 Secret and Divine Magick, nor of the
 wonderful things that are performed
 by the power of Sympathy and Anti-
 pathy, the publishing thereof is forbid-
 den us; but this is sufficient to the wise,
 and he that understands how to pra-
 ctice and apply these Rules and Me-
 thods here set down, is not far from
 the great and most Secret Knowledge
 distinguishing the good Powers of God,
 the true understanding of which is the
 highest degree, both of Divine and Na-
 tural Magick.

*An Extract of some of the Precepts
and Rules that Pythagoras Re-
commended to his Disciples and
Followers.*

O Thou doubly Compounded Man,
fram'd of an Earthly Body, in-
fluenced by an Immortal Soul, convert
the Eye of thy Understanding inward,
study thy self, and thou shalt know the
wonderful Powers and Qualities God
has implanted in thee. Thou art the
Similitude, the Resemblance of all
Powers, Worlds and Elements. In
thee the true Natures and Properties of
all Created Beings are contained. Thou
art the Son and Off-spring of all Worlds,
both Material and Immaterial, where-
by thou Virtually containest, and Sym-
bolically representest the Essences and
Qualities of them all. For the Great
Creator

Creator has indued every Being with an
 affluent Vertue and Vice, but more
 specially thee, O Man: By which
 means there is a Secret and Sympathe-
 tick Operation and Working of one Bo-
 dy on another. For which cause we
 command and Recommend to our
 Disciples and Children,

I.

Temperance, and an Abstinence
 from all Hurtful Things in Eating,
 Drinking and Communication. That
 they keep themselves Clean and Unpol-
 luted. Besides, we have a particular
 regard to the great Law of Retaliation,
 which man must submit either in
 this or the other World. This is the
 Law of Justice, by which all must be
 judged, and none can be exempted:
 which is the Original Ground and
 Reason of our Prohibition of Killing
 living Creatures, and Eating Unclean
 Foods;

II.

The Gods are not only the Creator but the Preservers of all Creatures; and none can enter into the Regions of Bliss, but such as observe the Rules of Justice, and in all Things imitate them. For whosoever opposes them must be compelled to undergo the Severity of Retaliation, seeing every thing is moved by a Sympathetick Motion and Inclination, and not according to Sense, as some vainly imagine, but according to God's Eternal Law in Nature, and her secret Operation.

III.

The Heavens, Sun, Moon, Stars, and all the Elements distil their genuine Influences, and prolifick Vertues on all Creatures. The most inferior have an equal share in the benefit of those Immortal, Preserving Powers according to the Capacity of their Nature. S
tha

at to obtain their Favour, we must of necessity be like them in our Works and Communications.

IV.

We likewise forbid all manner of Violence and Murder, not only of those of our own Kind and *Species*, but likewise of all inferior Animals. For Man can do the Work of the mightful Powers, but he must at the same time enter with his Will into their Qualities, which have an innate power to advance all kind of Cruelty, darken the Soul, and rendering it apt and ready to receive and embrace the Suggestions and Impressions of evil Demons, making it a Companion of all Rapacious Beasts of the Wilderness, which we call a double and treble, fall from the height of Good to the bottomless Abyss of Evil, cloathing the Soul with a Bestial Body, the Essences thereof will stick to it in Eternity. This Practice is contrary to the

Laws of Creation and Preservation
 'tis Man only (by a whimsical Conceit
 that makes the distinction, and not the
 holy Powers, for the Imaginary Security
 of himself, and the Maintenance of
 Society.

V.

Houses and Hospitals, sufficiently
 endowed, must be provided to preserve
 the Inferior Animals from the Injury of
 the Elements in their Old Age. Here
 Charity and Kindness to innocent and
 helpless Creatures, is the most acceptable
 Service to the good Powers, attracting
 the benevolent Influence of the
 things. The increasing Dew of the
 Celestials shall never be wanting where
 Love abounds.

VI.

Whosoever shall Rescue or Buy a
 Beast, Bird, or other Creature, from
 the Hands of the Slayer, shall be blessed.

all he has, does, and be made partaker with the happy Communications of good Demons; for Charity where there is no Interest, and when the performing it is chargeable, powerfully unites the Soul to all that is good and excellent, and is most agreeable to the Fountain of Goodness it self.

VII.

Give Respect and Honour to all inferior Creatures, (because they bear in their several Natures the Stamp and Impress of thy Maker's Wisdom and Power as well as thy self) especially to the Cow and Ox, they deserve it at any hands, upon account of their serviceableness to thee. They are Creatures of great Value, and the holy Powers will not excuse, if thou abuse and torment them.

VIII.

Touch no Dead Body, for they are unclean ; and if it so happen that any do, they shall be compelled to undergo a Hundred Days Purification, and pay Ten Pieces of Money towards the Education of Poor Children, &c.

IX.

Drink not out of the Cup, nor Eat out of the Dish of those that Eat unclean Foods, or Drink strong Drinks if any be found so to do, they shall suffer a Hundred Days Purification, and pay Ten Pieces of Money for the use above-mentioned.

X.

No Strong Liquors, Wine, or the like, shall be drunk, only pure Water which is the Mother of all Liquid Fountains, and moist Elements. For

All Strong Drinks are injurious to Nature, and destroy the Health both of Body and Mind.

XI.

If any Steal from, or Rob his Neighbour, he shall restore Ten-fold, either in Goods, Money or Labour. And when any Person is Condemned in this manner, if any shall Jeer, Deride or reproach him with his Crime, the Person so doing shall undergo the same Punishment, for Justice is the end of the Law.

XII.

Every Fifth Day in the Year shall be Fasting Day, or a Day of Abstinence, and the Master of each Family shall set up his Account of Expences, and what he has sav'd shall be given into the Publick Stock for Charitable Uses; for the Gods are much Delighted with clean and unpolluted Minds, and Charitable Souls.

XIII.

Let it be a Law, That all Ancient Men dispose of their Estates to their Children, and Kinsfolks, and other good Uses, reserving only a Competence for their Maintenance; that as much as in them lies they may free their Minds from the Fatigues of this World, in order to be the more fit to Communicate with the Gods and Heavenly Powers,

XIV.

Singing and Musick ought to be practised, and is of great use, especially at the time of going to Bed, for it naturally composeth the Animal Spirits, and prepares the Intellect for the Conversation of holy Demons; for all Composition and Concord is begotten by its *smile*.

XV.

No Man shall be the Husband of more than one Wife ; for many Women disturb and discompose the Harmony and Unity of the Mind , and Strength of the Body , and is often the Source and Foundation of Enmity in Families and States.

XVI.

You shall be obliged to Pray to the Celestial Powers three times a Day , and after each Prayer Sing an Hymn of Thanksgiving to the Gods.

XVII.

If any have in their own Judgment offended in Eating or Drinking to Intemperance ; or in any other thing wherein their Consciences accuse them , though it does not fall under a publick Censure ; They shall purge and cleanse themselves

themselves by Fasting and Prayer for one Day, which will contribute to the Resettlement of the Mind and Strengthening of the Body.

XVIII.

You shall Eat and Drink twice a Day, at Nine in the Morning, and Four in the Afternoon, which will be sufficient to supply the wants of Nature in that respect.

XIX.

No Woman shall Marry after she hath been the Wife of one Husband, but remain a Widow, and subjected to a retired and sedate Life, and easie Imployment. For Widows sooner become wanton than Maids, and consequently more bold and forward. And by this means their Husbands Offspring shall be better secured in their Rights, and the Descent or Division of Estates more equally preserved.

XX.

XX.

Every Son shall be bred up in his Father's Trade, for as much as they easily learn what they daily see and practice in their tender Years. So that they will become not only more Curious in their Arts, but put their Parents to little or no extraordinary Charge, having learnt their Trade at the Age of Fourteen or Sixteen Years, which is usually the time others are put out.

XXI.

Let Women accustom themselves to a quiet, sedate Life, especially during the time of their Impregnation. Nothing is more hurtful to them than too much Talking and Passion. Let them live temperately, avoid sharp and soure Foods, which will greatly conduce to the Health of themselves, and the Child they are pregnant with.

XXII.

XXII.

From Three Years of Age to Eight is the principal time for Teaching Children all Science and Art, and all other things they are capable of handling. Then Impressions take the deepest Root and the Mind then is least prepossessed with Passion and Prejudice. It is inconceivable to imagine what Children may do, if betimes they are rightly instituted. I observe most lose great part of their time for not being early instructed in true and proper Methodss. For in this tender Age they are like Trees planted by the Hands of a Skilful Husbandman, in their due and proper Season.

XXIII.

Let all the Food of Children be of a light and easie Concoction, for they afford both a dry and moist Nourishment, fit for their Age.

XXIV.

If any Man Despise, Undervalue, Reproach or Backbite his Neighbour, or the Poor, he shall (if his Circumstances allow it) pay a Hundred Pieces of Money, and be Excommunicate for a Hundred Days: And when he hath made this Retaliation, the Holy *Bra-men* or Priest shall say unto him, The Gods and Celestial Powers dispence the Influences of their Benefits to the Just and Unjust, to all equally according to their Pleasure: And if Man wou'd ever be united to the Good, it is his Duty to imitate them. For there is no Mark or Character of the Favour of the Gods but this, which is the highest Number, and compleatest Composition of the Soul.

XXV.

Let not Youth speak in the presence of the Elders, not having first ask'd
leave;

leave, for it is contrary to all Harmony and Order. And it shall be the Care of Parents not to suffer any unseemly and indecent word to be spoken in the Ears of their Children.

XXVI.

All Differences arising between Man and Man shall be referred to the Decision of Three Persons acquainted with the Matter, Two of whom shall discourse the Business, and if they cannot adjust the Controversie, the Third shall have Power to do it, to whose Sentence they shall, without Appeal, be obliged to submit. And if any Passion arises, the Beginner of the Strife shall be Fined Ten Pieces of Money for the Use of the Poor.

XXVII.

In all Buying, Selling and Bargaining, he that Sells shall pay to the same Use One Piece of Money for each Hundred,

dred, and so in proportion, be the Bargain more or less.

XXVIII.

Seeing we have already commanded Temperance, it will be necessary only to subjoin, That you rest from your Labour from Eleven a Clock till Two in the Afternoon. For the composing and settling the weary Faculties of the Soul, is a great prop and support of the Health of the Body.

Third

Third Letter,

AS to the Innovations, O King, concerning our Religion, where-with we are charged, I have these few things to return by way of Vindication, both of our Doctrine and Practice.

Our Profession is not to introduce new Principles, for Religion, I mean true Religion, is the same in all places, and at all times. The Ceremonies and external Rites thereof indeed are various, but these are as it were but Religious Complements, which the Gods do very little, if at all, regard, in comparison of the substance, which is sincerity in Thought and Deed, and an earnest endeavour of being joined with, and an exact conformity to the Principle of Divine Light and Love. The Spirit of Wisdom leads all her Children

in the Universal Temple, where there is no Controversie nor Contention about Words and naked Forms; but there they all imitate their Creator, by doing good, and living innocently. Religion consists chiefly in a Vertuous Course of Life, an exact and intire Obedience to God's Law; that is, that we labour to preserve the Likeness of his Image in our Souls, in being Just, Temperate and Harmless. Nor is there any difficulty herein at all; for the Ways of God, and the Observations of his Laws are plain and easie, but the Humours and Inventions of Men are difficult and phantastical, very often pernicious both to Soul and Body: For when Men degenerate from the Light, they become deluded by the power of a false Imagination, and vain Conceit of themselves, to Assert their own Notions, and private and mistaken Opinion of Things for Religion, violently imposing them upon the Faith and Consciences of Mankind, as the Oracles of Truth and Wisdom.

This has been the Source and Inll
to all the Controversies and Distrac
ons in the World, and the Foundati
of all the Misery, War and Calam
that invades and domineers in eve
corner of the Earth. For when
treading in the Paths of Vertue, w
keep close to the Universal Law, w
are in a direct way to be led to the tru
Mother of Peace and Unity, and the
all Contention and Strife will cease
have a Being in our Souls. It oug
then to be our great Concern to Ab
stract our selves from the Sensuality
the Multitude, which is a very good
step towards true Religion and Regge
neration, living in a constant Imitatio
of our Creator, in being Innocent, Ju
and Holy : For 'tis not in the Circum
stance of External Rites, or Invente
Ceremonies that Religion does consist
but in an Universal Purity of Soul, in
all respects conformable to the great
Law of Justice, Love and Temperance
from which Estate Man is fallen, and
Fierceness, Wrath and Inhumanity
haw

have arose in their place ; and till this Principle be again renewed in the Soul, there can be no true Religion acceptable to the Universal Creator , and First Being.

Therefore it is that we have prescribed Rules of Temperance, Meekness, and Love to our Disciples, that by correcting the Principle of Fierceness and bitterness in the Soul, they might be assimilated to the Divine Nature. For we could never persuade our selves that the Gods have any Pleasure in the destruction of their Creatures ; and do believe that all Bloody Sacrifices are a stench in their Nostrils. How is it possible to conceive the Fountain of Love and Goodness, to be delighted with Cruelty ? I have found in most Countries where I have Travell'd , that the main Business of Religion is built upon fine Shows, pompous Parades, and a ridiculous Observation of useless and uncommanded Ceremonies ; this is meer Superstition, and not Religion. Men have submitted and en-

flaved themselves to common Practices and choose rather to embrace a mistaken and groundless Opinion for Religion than put themselves to the trouble of finding out the Truth, which indeed is the highest Ennoblement of a Rational Soul. Custom hides the Truth from all Men in one degree or another ; and 'tis no small part of Self-denial to overcome the Inveiglements thereof.

So that these things considered, He that imposes Laws of Instituted Worship on other Men, ought to begin with the Knowledge of God's Nature and himself, endeavouring to understand both in a competent degree. He must distinctly and attentively consider the stupendous and amazing Wonders of the Work of Creation, and strive as much as in him lies to conform his Inclinations to those, and imitate the most perfect Example.

Whoever therefore Worships God by the direction of Custom and Opinion, is highly mistaken ; for by this means he considers God rather as an

Inferior

Inferior, as if he were obliged to be delighted with such manner of Service as he shall be pleas'd to allow him. Can any thing import a more undutiful Contempt of the Divine Being? Shall we deface the Light of his Image in our Souls, to follow the Conduct and Guidance of our own Extravagant Fancies. The most profuse Sacrificer Honours not God at all, if he offers not with a Mind intently devoted: For Sacrifices and Victims of Irrational and Innocent Things, are but Fuel to the Flames, and the prey of Sacrilege; but a Mind zealously fixed Espouses the Divine Nature: For all like most infallibly tends to its like, and a Wise Man can only properly be said to be a Priest, a Lover of God, and fit to pray; for he only can Worship who confounds not the Qualities of what he is to Adore; but first making himself the Sacrifice, erects a Statue of God in his own Breast, and Builds in his Soul a Temple for the Reception of the Divine Light.

Hence it follows, that he only is truly Religious, who having attained the Knowledge of things Divine, returns his own Perfections as the greatest Glory unto the Cause from whence they flowed, wholly resigning and devoting himself to a desire of Enjoying that which is altogether able to satisfy him.

Thus much, O King, we thought fit to Write to Thee concerning Religion, that thou mightest perceive that the Amendment of Mens Manners, and the leading them from the darkness of Superstition and Error into the Light of Truth and Wisdom, is the principal Scope and Design of our Doctrine, and not the Embroilment of Kingdoms and stirring up Sedition, as we have been unjustly represented.

Fourth Letter.

Most Renowned King,

A Nother thing I find to be matter of Complaint against us, is our practice of Singing contrary to common Usage and Custom, nor do I know any grounds for Admiration, except that the Consent and Joyfulness of our Sufferings may create Wonder in our Persecutors. We are perswaded that the Soul of Man (when rightly tuned; that is, not misguided by Passion, nor swayed by Interest) is a perfect Composition of Harmony.

Musick is endued with wonderful Excellencies, and equal Parts, not only of the Celestials, but also of the Terrestrials: For numerous Sounds digested into pleasant Songs, do wonderfully quicken the inward Faculties, and by a

K 4

soft

soft and natural Inclination, and Sympathetick Attraction, allure and unite all the Vertues and good Powers; and its influence is so great, when it proceeds from a well-tuned and composed Mind, that it does not only change the Affections, Intentions, Gestures, Motions, Actions and Dispositions, but imposeth its own Harmonious Properties, both on the Singers and the Hearers. It pacifies the disorder of the Spirits, not only of Men, but even affects Birds and Beasts. Wild *Indian* Elephants are tamed by Melodious Voices: yea, the Elements themselves submit to their power. Do not labouring People sing to mitigate the Toil of their Employments; for Harmony cheers and refreshes the Animal Spirits, causing an equal Operation of all the Qualities, which in all respects fortifies Nature, and at the same time chase away dull, sordid Thoughts, and Saturnine Humours, rendring the Body and Mind capable to receive Divine Impressions. Musick is a sure and constant Friend to Health.

Health, and many times we have known Diseases give place to its salutiferous strains, by a Magical Power, and Sweet Violence, raising all that is good into equality, by moderating the Affections, and composing the Mind. Harmony is the true Musick of the Spheres, acquainting Mankind with the Sympathetical Concord of the Universe, that Golden Chain which unites Heaven and Earth. It is the true Entertainment of Man's Soul, fitting and preparing the Mind to understand both Divine and Humane Mysteries; likewise our Preservation and Salvation in this World, and in that which is to come, do consist in a Harmonious Disposition of Parts.

Now our Songs are both Prayers and Praises to our Creator, for his Infinite Goodness and Mercy. Sleep is as it were a transitory Death, during the Body's natural repose, having shaken off for that time the Fetters of the gross Senses: And while the Spirits are upon the Wing, and as it were in the Sub-urb

urbs of Eternity, the holy Demons
 or good Angels and Spirits, have the
 secret Intercourses with our Souls, by
 whom, (as we are found worthy)
 they open and communicate the Divine
 Myſteries, to ſuch as have ſubmitted
 themſelves to the Government of the
 Innocent Harmonious Powers, (as
 ſaid before.) Sleep is a tranſitory
 Death, in which ſtate there is no pro-
 greſſion or paſſing of time perceived by
 our Senſes; and if we paſs away into
 Eternal Regions, we eſteem it a Bleſ-
 ſing, and all our Fathers ſay, That an
 eaſie Death is a Favour from the Powers
 of Heaven, as being neareſt equality;
 therefore we ſing out our Prayers and
 Praises to our Creator, and as much as
 in us lies, do keep our ſelves ſenſible
 and mindful, that we may expect to be
 called out of this World every moment;
 alſo that our Dreams may be Equal and
 Harmonious; for Dreams and Viſions
 are the greateſt and cleareſt Arguments
 of the Immortality of our Souls, and
 the only way and means whereby our
 Creator

Creator does vouchsafe to reveal and communicate his Secrets to the Sons of Wisdom. It is also to be noted, that our Songs being compos'd of equal Parts, and being impregnated by the Vertue and Power of our Minds, they do by a mutual Consent and Agreement, compose and unite all that is good, by a Sympathetical Inclination, which renders us capable of the holy Unity.

These are the Reasons, O King, that mov'd us to Recommend Musick and Singing to our Disciples, the good and innocent Effect whereof we have oftentimes and abundantly experienc'd.

An

*An Account of a Personal Discourse
between Pythagoras the Indian
King and his Gymnosophists
asserting the Truth of his Do-
ctrine, as it was found in an An-
cient Latin Manuscript, attested
by Averroes own Hand.*

AS soon as the King of *India* heard
that *Pythagoras* was come to
Court, he ordered his high Chamber-
lain to provide convenient Lodgings
for him and his Companions, and al-
signed him a Day when he would give
him Audience of what he had further
to alledge in defence of those Doctrines
he had Preached in his Kingdoms, par-
ticularly touching that Precept of his
forbidding to eat Flesh, or use any o-
ther manner of Violence towards these
innocent

innocent and harmless Creatures. The appointed Day being come, and the King seated on his Royal Throne, with many of his Courtiers and Gymnosophists about him, *Pythagoras* was order'd to approach, and the King received him after this manner :

Pythagoras, we are assured, as well by thy Letters to us, as also by the reports of divers Persons, that thou art a very Learned Man, we have therefore thought fit to send for thee to our Court that we might have some Personal Discourse with thee. We declare unto thee, that we do not approve of taking up things upon Trust, and are utterly unwilling to encourage a Practice merely because it has been customary. But to us it seems strange that thou shouldst teach our People absolutely to abstain from eating of Flesh, and to forbear that Noble and Ancient Pastime of Hunting, the first Exercise of Young Heroes, and that which fits them for the attempting all Warlike and Glorious

ous Actions, contributing as well to the Improvement of the Mind, as to the Strength and Agility of the Body, calling it a Cruel and Inhumane Recreation, altogether unbecoming the Dignity of Humane Nature. Let us then freely hear thy Reasons; convince us, if thou canst, *Pythagoras*, and we ourselves shall readily become thy Disciple.

After which *Pythagoras* thus began his Discourse; May it please your Majesty, we have in our defence two potent Enemies to Encounter, Common Opinion, and Ancient Custom. I am not at all insensible how difficult it is to prevail upon prejudiced Minds, and to perswade Mankind from the Practice of those things they have ever believ'd and used. But what we are now about to prove, is not Built upon the Authority of any Tradition, but is the result of pure Truth and Light darted upon the Understanding, by the Friendly Operation of the Creator's Spirit, viz. upon

upon the Souls of as many as have learnt to preserve the Original Principle in them, in observing the Dictates of God's Law in Nature. The Composition of Man at first, was all Love and Sweetness ; it was by the malicious Suggestion, and powerful Instigation of the Evil Demon, that Wrath, Contention, Fierceness and Cruelty set up their Throne in the World. For Man having estranged himself from the Fountain of Benignity, became a violent Enemy to his Fellow-Creatures ; and having by his evil Practices degenerated from the Principle of Love, and defaced the Image of God, wherein he was at first Created, following the directions of Evil Spirits, turned an exasperated Persecutor of the innocent Inhabitants of the Lower World, wild in his Imaginations, and untractable in his Dispositions. His great Creator had provided plentifully for him, without exposing him to offend in such a Rude and Barbarous manner. He appointed the Earth to him for an Habitation, together

together with his Fellow Creatures he ordained the Ground to bring forth Fruit, Herbs and Corn for their Food and the gentle murmuring Rivers for their drink, the Grass for their Beds and the Thick spreading Trees to defend them from the scorching heat of the Sun: It is likely too he ordained the Beasts of the Field for the Service of Man, so far as they might be serviceable without suffering Injustice, and being Cruelly dealt with. He was on every hand furnished with what might contribute to his Necessity or Delight without being compelled to pollute his Hands in Blood, and worrying and tormenting harmless Creatures that bore God's Image, and the express Signatures of Divine Wisdom, as well as himself. It was for other Ends He was sent into the World, *viz.* to Contemplate the Glories thereof; and in Reflection thereupon, to adore with a holy Heart and unpoluted Hands, the Immense Power, and Bountiful Wisdom of his Creator. He was there

for

ore left at liberty, that his Actions
 might be Humane, not that he should
 become a Lawless Tyrant, and an un-
 controulable Destroyer. 'Tis true in-
 deed, the poor Brute Animals are con-
 strained to their motions, they have
 the necessity of an unavoidable Law
 upon them, which they cannot trans-
 gress, neither shall they receive Re-
 ward for the observation of it: 'Tis
 Man only whose Actions are capable
 of Reward and Punishment. There-
 fore it is that he was sent into the
 World with a Law written in his Heart
 to guide him in the paths of Vertue,
 Goodness and Innocency, that keeping
 up the Divine Life, he might preserve
 the Image and Resemblance of his Ma-
 ster, and not degenerate to, so poor an
 Ambition, as of Exercising an Unjust
 and Tyrannical Barbarity over Inno-
 cent Animals, that continually acknow-
 ledged his Superiority over them by
 their Natural and Implanted Fear of
 him.

L

Then

Then a certain Gymnosophist of *India* that stood by, said, If things are as thou saist, *Pythagoras*, these Inferior Creatures are in a happier and more blessed Condition than Man himself. For what becomes of all his boasted Authority? Where's the Dominion he pretends to hold by his Creator's Bounty, and the peculiar Excellency of his Nature, if these Creatures are exempted from his Jurisdiction, and not subjected to his Government? Thou hast said, that Man is the Image of God, and the Perfection of his Maker's Works in this Lower World. Where's the Preheminence then, if he has nothing to glory in, but the liberty of his Will, which had better a Thousand times be confined, which at all time not only exposes him to inexorable Perturbations here, but there Subjects him to his Sovereign's Inclination, and to endless Torments hereafter; whilst those Creatures enjoy undisturbed security, free from danger.

danger of suffering worse in another place? The natural necessity of their Actions, makes all their motions easie, and delivers them from the fear of Transgression and Punishment. Our Doctors have taught us, That as God is Sovereign Master of the Upper Worlds, and hath all Angels and Spirits subject to his Dominion ; so, as an Image of himself, he has planted Man Lord in the Lower World, and endued him with Authority to command and controul all inferior Beings. That they were not Created as so many Pictures, only to gratifie the diversion of his Eyes, but were also made for his Use and Service in as many ways as he shall think fit to employ them ; some to furnish him with Food, some with Raiment, and others to serve him for Recreation and Diversion. Nor in this does it appear that any Violence is exercised upon them ; for as much as having no Immortal Souls, and being but Temporary Beings, they have no Charter

to plead with Priviledge of Immunity from such Services as the natural and peculiar ends of their Creation seem to design them for. For had the Great Creator, who is perfectly Good and Gracious, and cannot endure to see the meanest of his Creatures abused, intended otherwise, he would have provided means for their preservation, furnished them with ability to avoid or resist impending mischief, or restrained this exorbitant Appetite in Man, and have turned the stream of his Inclinations another way. For as the Fabrication of all things was the Effect of his Power, so the particular management and determination of all to their proper and respective ends, is guided by the conduct and concurrence of his Providence. And as his Wisdom at first ordained these Creatures for such and such Ends, so his Spirit inspired Mankind with Power, Sagacity, and Desire to compel those Creatures to the Accomplishment of those Ends for which

which his Wisdom had before contrived and appointed them : So that Man is but the Minister of God in this matter, and in this respect at once pursues the end of his own Being, and that of other Beings too.

After the Philosopher had thus discoursed, he retired a little, and the King stood up and said, What saist thou, *Pythagoras*, to these Arguments, for to me they seem to have some Face of Reason in them. For if there be any Injury done to the Creatures in reducing them to our Service, and using them for our Pastime, it must proceed, either because they have a natural Right of being exempted from our Power, or from some mutual Contract and Stipulation agreed to betwixt Man and them. If thou canst make either of these out, we shall gladly quit the Cause, and submit to thy Doctrine. For if thou provest the former, we must acknowledge our present Practice to be

an Invasion; if the latter, Injustice. But if thou canst prove them both, we shall readily confess it to be a Complication of Tyranny, Cruelty, Oppression and Abominable Iniquity.

Then *Pythagoras* advanced forward and after having made submissive Reverence, answered; Most Mighty King. It is not only the greatest Honour, but the most desirable Happiness and Satisfaction, that I have the Liberty to defend the Doctrine I have taught my Disciples before so Discerning and Sagacious a Prince, that is willing to submit the Custom of many Ages, and the Practice of many Countries to an Unbiased and Impartial Disquisition. This shall Illustrate thy Name more than the Trophies of thy Ancestors, or the Success of thy Indisputable Courage and Bravery, that has Built so many Obelisks to thy Fame through all the Territories of thy Enemies. Truth is the Brightest Gem in the Regal Diadem.

dem, and sets it off with a far more shining Lustre than all the Praises of Poets, or the extravagant and misapplied Commendations of Dissembling and Hypocritical Parasites. I see, O King, it is the Genius of thy Disposition to thirst after Truth and Knowledge, and thou seemest to place a more than ordinary Felicity in the Enjoyment of it. It is indeed a Noble Prize, and always Rewards its Adorers with lasting and inestimable Blessings. But the Misery is, few possess it. I shall, I doubt not, before I have finished my Discourse, convince your Majesty of the Truth of my Doctrine, as well in reference to those two Points your Majesty has neatly comprized the whole Controversie in: As in Answer to what that Grave Philosopher has before been pleased learnedly to alledge. I shall first therefore, in humble Submission to your Majesty, begin with his Discourse, because it seems introductory to your Majesty's Conclusion.

He affirms our Doctrine to state Brute Animals in a happier Condition than Man, and that it sullies the Dignity of Humane Nature in contracting its Dominion, and limiting the extent of its Power, as if the Excellency of Mankind consisted in a boundless Liberty of doing all the mischief it can to Creatures that never did them any Injury, and are unable to deliver themselves from their Oppression. Is this the Glory of Humane Nature to oppress the Innocent, and overthrow the Weak? Is it the Pride of a River to overflow the Banks, and destroy the Neighbouring Countries with a violent Inundation? Do not all Men dread and oppose it, and endeavour to repair the Breach with all the skill and speed they can? Do not they combine together to reduce the unruly Element to its proper bounds and limits? It is the Extravagance, not the Dignity of a Man, to commit Violence upon whatsoever is weaker than himself. He ought

ought to be look'd on as a Madman, he has violated his Reason, before he durst injure one of the meanest of these inferior Creatures. It is a mistaken Notion of Man's Power and Dominion, that puts him upon these Actions. All the Power he has, is to do good, and not evil; and if ever evil happen to be the Effect of that Power, it is an abuse, and not the right use of it. When a Man restrains all those Passions of the Soul that prompt him on to unreasonable Actions; when he bridles and curbs those Appetites that sollicit him to Intemperance; when he banishes that inordinate fear that Enslaves the Soul, in submitting it, through the Apprehension of some present danger, to commit a dishonourable and inglorious Action, when he encourages those Noble Seeds of Justice and Fortitude that would lead him on to an intire Conquest over his Lusts, and distempered Affections; in short, when he proposes Vertue, Honesty, and the

satisf

satisfaction of a good Conscience, at the end of his doings, then he evidences his Dominion, then he exercises his Power in a due and regular way. 'Tis this dignifies his Nature, and ennobles him to a degree of Honour much above his Fellow-Creatures. But when he suffers himself to be hurried on with the impetuosity of unruly Affections: when he permits Wrath, Fierceness and Cruelty to usurp the Throne over Meekness, Patience and Humility: when Love, the Noblest and most Endearing Power of the Soul, shall give place to Lust, Chastity to Incontinence, and Sobriety to Madness, he is so far from being a Man, and exercising any just Authority, that he is utterly unman'd, and has debased himself beneath the condition of any of those Creatures he pretends so unjust a Dominion over.

Besides, when we affirmed Man to be the Image of God, we never understood

stood, as that Philosopher insinuates, That God had set him up in Representation of himself ; and that as God is the God of Heaven, so Man should be the God of this World: This is so wild a Notion, that it is inconsistent either with the Order of Things, or the Nature of a dependent Being. It is an Impious and sacrilegious Invasion of the Creator's Royalty, and a Conceit of the Blackest and most Rebellious Tincture imaginable. Is not he the God of Heaven and Earth? Are not all the Beings in the Four Worlds, and in that Invisible World too, the Work of his Hands? As they had their Original Existence from him, so they have their continual dependence on him. He holds his Sovereignty over them by a Right of Creation, whereby they owe to him a Natural and Indispensible Subjection. And is Man any more God's Creature than any of the rest? Are they not all their Maker's Workmanship as well as he? Do they not all
bear

bear in them the undefaced and indeli-
 ble Characters of a Divine Power and
 Wisdom in a more unsullied and un-
 spotted Purity than himself? Whence
 then can proceed his pretence of Right
 over them, who never offended their
 Creator, nor sinned against the Law
 of their Being, as he hourly does? Let
 him exemplifie his Right of Claim to
 their Subjection and Obedience, if he
 would prove his Authority, or we shall
 never believe him. 'Tis in this respect
 only that Man is said to be the Image
 of God, when his Will and Affections
 are conform to God's Laws, and when
 he makes those the Measure of his Acti-
 ons; when he lives in an uniform Ado-
 ration and Imitation of his great Crea-
 tor's Perfections, making his Universal
 Benignity, Love and Mercy his Exam-
 ple and Pattern. Not exercising an
 Usurped Tyranny over Creatures more
 innocent than himself, vainly conceiting
 he has Right, because he has Power to
 Oppress. It is indeed true, God has
 endowed

endowed him with Faculties much transcending his Fellow-Creatures; he has given him a capacious Understanding, a quick Imagination, a nice Judgment, a retentive Memory, and a sagacious Discernment of things; but then he expects from him a more rational and perfect Service, than from those to whom he has assigned less Noble Qualifications. He has therefore furnished him with a liberty of Will, which is the Foundation of Humane Action, that so his Vertues might in a more proper manner be said to be his, not that he should be left at liberty to do what he pleases, and thereby become not only an Enemy to himself, but to the whole Creation beside. He was instructed with those Noble Faculties, in order to follow his Creator's Example in Goodness and Bounty, and not out of a ridiculous perswasion of his own Strength and Authority, ambitiously and fatally endeavour to imitate his Power and Sovereignty. 2 αηηη-

πον, ἔργαίναν, ἔκέραινον, his Scepter, his Trident, and his Thunder ; he will not have Man to meddle with any of these. 'Tis Goodness and Vertue alone that declare him to be the Image of God.

As impertinent also is the Argument That because these things are in his Power to do, therefore they are lawful. For the lawfulness of any thing does not consist in the easiness and possibility of its being done, but in the Justice of doing it. It is unreasonable therefore to argue, That the Governor of the World has given Man Authority to Kill, Torment, Destroy and Devour his Fellow-Creatures, because it is in his Power so to do, otherwise he would have made better Provision for their Security. This is a grand mistake and an impious Arraignment of the Creator's Government and Care of his Creatures. For you are to know, O King, Man is here in a state of Probation, and the Freedom of Will, and Occasions

Occasions of exerting it are allowed him for a Trial both for himself and others, that he may perceive by his Inclinations of acting Violence upon his Fellow-Creatures, how much he degenerates from the Example of his Maker, and that Original Purity wherein he was Created, that so by a timely reflection upon his Cruelty towards those Inferior Beings, he may lift up his Eyes for Pardon to the Fountain of Bignity, and beg of him to renew that Principle of Compassion and Mercy in his Soul that was at first implanted in him. For assuredly, though these things at the present seem to be connived at, there shall be a Day of Reckoning, when Justice shall be done upon unrepentant Mankind for their Inhumanity towards these poor Creatures, that send up incessant Groans and Petitions for Deliverance from the Oppression of their Tyrant, Man.

I had

I had almost forgot one thing, and that is, where he urges that there can be no Injustice, for as much as the Creatures, we are speaking of, are but Temporary Beings, and not Immortal. If this Allegation has any force of an Argument, it must of necessity be against him. For if they are but Creatures of this World only, it is very unreasonable we should cut short their Lives. If they are but *ἐφήμεροι* *κοι* one Day's existence, why should we contract them to an hour. Is it not enough their Creator has determined their Being but for a little while, why should we inhumanely disturb it, or lessen it? It is the Happiness of Man that when he falls here, he shall rise again in another place, and if he behaves himself according to the Dictate of the Law of God in Nature, in Peacefulness, Gentleness and Temperance, without the imputation of Revenge, Cruelty and Blood, he shall be renewed in a more Blessed and Glorious Condition.

dition than 'tis possible for him here to enjoy.

Neither can all the subtilty of Rhetorick in the World convince that these hard usages we bring these under-graduated Subjects to undergo, were ever appointed as the end of their Being by their Maker. Indeed in one sence it is their end, *viz.* as it often happens that our Barbarous usage of them puts a period to their Lives. In that respect we do but too often make an end of them; a woful end indeed. To destroy with delight that which God has made, to pull down with Violence what he with Wisdom has Built up. This is making such an end of Things, that if it be not timely repented of, will end in our own irremediable Destruction.

Now, let blind, wretched, inconsiderate Man grow Proud and Plume himself in this vain Conceit, that he is God's Minister to execute Violence and

M

In-

Injustice upon Creatures more Innocent than himself. Now let him boast of his Imaginary Dominion over his Fellow-Creatures, who is a daily Slave to a numberless Train of Abominable and Detestable Vices, that hurry him about at pleasure, and not suffer him to be Master of himself one Hour in a Month, nor perhaps one Month thro' the whole Course of his Life. Let him think it is sufficient to exercise his Rage against his own kind, if there be a necessity for Cruelty, and not indulge the Impetuosity of a Transported Passion against the Liberty and Lives of the Great Creator's least Offending, and most Obedient Subjects. Then *Pythagoras* held his Peace, and the King signified the Satisfaction he received from his Discourse, by ordering his Servants to take their Instructions from him for the Dressing his Food, that by beginning with himself, he might become a Royal Example of Reformation to all his Subjects throughout his Dominions.

The UPRIGHT Lives of the Heathen

Briefly Noted:

Or, Epistles and Discourses betwixt

Alexander the Conquerer,

AND

DINDIMUS

King of the Brachmans

Giving an Account what sort of People they
are, their Divinity and Philosophy, with
their Manner of Living, &c.

Collected together, and Published for a General Service.

Pythagoras saith, God resembleth Light and Truth: God himself inhabits the lowest, highest and middlemost; there is no being or place without God.

Socrates said, God is so great, as that at once he sees all, hears all, is every where, and orders all.

Philo, a Jew born, yet a very noted Philosopher, saith, How should the Soul of a Man know God, if He did not inspire her, and take hold of her by his Divine Power?

*Who after Death, reathe the heavenly plain,
Become like God, and never die again.*

*The Golden distick
of the Pythagori-
ans, as it hath been
called.*

London: Printed and Sold by J. Sowle, in White-Hart-
Court, in Gracious-Street, 1708.



I. *Dindimus* King of the *Brachmans*, his
Letter to *Alexander* the Conquerer.

K I N G, We have heard of thy Battles
and Victories, but what shall suffice
thee whom all the World sufficeth
not? Riches we have none for thee; why then
shouldest thou war on us? All our Goods are
to common us: Vile things and scarce we
have, instead of Gold and great Aray: Our
Women be not arayed to please; for great
Aray is counted nought with us; not High-
ness nor Fairness: Our Women desire no more
Fairness than they have by kind; dry Ditches
and Dens stand us in double stead, for Har-
bour while we live, and for Graves when we
are dead. If we have sometimes a King, it is
not to do us Right; for Honesty by kind will
do that: We have amongst us neither Doom nor
Plea, for we do nothing that needs Redress (ei-
ther by Doom or Plea) We desire no more than Rea-
son and Kindasketh; we hold that needful which
we know is measureable: Our People have one
Law, and do nothing against this Law of Kind:
We use no Trade to make us Covetous; we
shun and forsake foul Sloth and Leachery. We
do nothing that needs Punishment. It is unlaw-
ful to us to wound the Hills with Coulters, or
the Ax: We use no Glutting or Outragious-
ness

ness of Meat and Drink, therefore we be not sick: We dwell in the dry Ditches; Heaven findes us a Covering, the Earth a Lodging. We be not *Warriors*, we make *Peace* with *Good Living*, not with *Strength*: We seek not plentiful Gain; for it is right liking to us to behold the Firmament and Stars of Heaven: We be Men of single Speech, it's common to us all not to Lye. The God of all Grace is our God; for he hath liking in our Words and Deeds, by our manner of speaking; he is a Word, a Spirit, Love and Thought, and is not pleased with worldly Riches, but with holy Works and Thanks for his Grace.

Upon this King *Alexander* answer'd with Taunts and Jeers, as if *Dindimus* despised God's Benefits, counting all Handicrafts sinful; and also say, that they are Gods, and so have Envy to God, and blame his fairest Creatures.

But *Dindimus* answered, We be not at Home in this World, we come not to dwell here, &c. we be not aliend with Charges of Sin, but without each manner of Charge, we draw near to our own Houses, and lie fast homeward; we say, *Not we be Gods*; but we say, we will not abuse the Goodness of God Almighty: We say things are seemly which are lawful; God hath put the use of things into Mens Freedom; then he that leaveth the worst and followeth the best, is not God, but is made God's Friend. When ye swell in Wealth,

and

and Pride hath blown you up, ye forget that ye are *Men*, and say that *God reckons of Mankind*. Ye build Temples to your selves, in which ye shed Mens Blood ; and therefore I call you Wood, (or Mad) for ye wot not what ye do ; and if ye despise God's Writing, then ye hold in the Sacriledge.

Then *Alexander* writeth this Epistle to him again, with many Taunts and Jeers, comparing them in their Sacrifices to them that were in Prison, saying, *The cause why they tilled not the Ground, was, because they had no Iron : And their Women not costly arrayed, is no marvel, because they have not wherewith.*

Dindimus answered, Ye make Wars and Battles, and War outwardly against Men, because ye have not overcome the Enemy Within ; but we *Brachmans* have overcome the inward Battles in our Members, and rest secure, and have no Battles outwardly ; we behold the Firmament of Heaven, her Birds singing ; we be healed and fed with Leaves and Fruits of Trees ; we drink Water, and sing Songs in Worship of God, and take heed, and think of the Life coming. We be approv'd with few Words, and even still, and hold our Peace. Ye say what shall be done, and yet do it not : Your *Wit* and *Wisdom* is in your Lips ; ye hunger after Gold, ye need *Houses* and *Servants*, ye want *Reverence* and *Worship*, &c.

II. Of the Ambassadors sent by Alexander to Dindimus, with his Reply to them.

After that, *Alexander* sent Ambassadors to *Dindimus*, requiring him, and charging him To come to him without delay; promising him great Gifts and Rewards if he obeyed, which if he did not, he should lose his Life; and all this in the Name of *Alexander*, the King of all Men and Son of the great Godd Jupiter.

But *Dindimus* smiling at this Vapour, and not moving his Head from the Leaves he lay upon, lay still, and answered after this manner, Soth fast, God, the great King, giveth man Right, and doth no man Wrong; he never begins Injury, but Light, Life, Peace, the Water, Body and Souls, which he also receives when they have finished their Course; nor was he ever the Author of Lust: This is my Lord and only God, who as he hates Murther, so he wageth not War, nor raiseth Strife. The things I seek, I easily attain to; those things which I regard not, I am not to be driven to; if therefore *Alexander* take my Head, and slay me, he shall not destroy my Soul, which will return to the Lord, while the Body, which was taken out of the Earth, shall thereunto return; for I being made Spirit, shall ascend unto my God, who included us in the Flesh, and placed us upon the

Earth

Earth, to try us, whether we, being gone forth from him, would live unto him, as he hath commanded, who demandeth an Account of those that depart; for he is a *Judge* of all *Injuries*; and the *Sighs* of those that are injuriously treated, become the Pain of those that injure them. Let *Alexander* then threaten them that *love Silver* and *Gold*, and *fear Death*; neither of which have place amongst the *Brachmans*, who do neither *fear* the one, nor *love* the other. Go therefore and tell *Alexander*, *Dindimus* wants him not; if he wants *Dindimus*, let him come to him.

III. The Conference betwixt Alexander and Dindimus.

Which being reported to *Alexander*, he was the more desirous to see the single old Man, that could conquer him after he had conquered so many Nations, and so left all Pomp and Boasting, comes to him, and said, *I come to bear a Word of Wisdom from thee, whom I bear doest converse with God.*

To whom *Dindimus* replied, Why disturbest thou our Peace; very willingly would I administer to thee the Words of the Wisdom of God, hadst thou but place in thy Mind to receive the Gift of God administred; but thy Mind being filled with various Lusts, unsatiable Avarice, and devilish Desire to Rule, which

fight against me and my designs of drawing thee off from destroying Nations, and shedding Humane Blood, are in all things contrary to the Wisdom, by which I and the *Brachmans* are led, who *worship God, love Men, condemn Gold, despise Death and slight Pleasures* ; whereas *Alexander* and his, *fear Death, love Gold, covet Pleasure, hate Men and despise God* ; adding, How can I speak unto thee the Words of the Wisdom of God, whose Cogitations are so filled with Pomp, Ostentation and inordinate Lusts, that a whole World is not able to satiate thee ? How then shall I suffice thee ? And further, God hath made the little, and thou desirest all the World ; yet needest thou have as little Land at last, as thou seest me lie upon, or thy self sit upon : If thou learnest Wisdom of me, it is all thou shalt have, &c. I know God's Secrets ; for God doth will that I be Partaker of his Works ; then whether, sayest thou, is most right, to misbid Men, or to defend them, and do them right ? to shed and kill, or to keep and save ? If thou slay me, I go to God.

However, he refused not to give *Alexander* that Counsel, which as he confessed, was convinced in his Heart, was good, but could not follow, *viz.* To cease warring against Men without, and engage himself in another Warfare, against the *Enemies within himself*, his *Lusts, Affections and Desires*, if he desired to be

be rich indeed, and to be a true Victor ; assuring him, that all his *Power*, all his *Hosts*, all his *Riches*, all his *Pomp*, would at last not avail him any thing ; but (saith he) if thou wilt hearken unto my Words, thou shalt possess of my Goods, who have God to my Friend, and whose Inspiration I enjoy within me.—— Thus thou shalt overcome *Lust*, the Mother of Penury, which never obtains what it seeks ; thus thou shalt with us honour thy self, by becoming such as God had created thee. Adding, tho' thou slay me for telling thee these profitable things, I fear not ; for (saith he) I shall return to my God, who created all things, who knows my Cause, and before whom nothing is hidden. I know not, saith he, whether thou shalt be so happy, as to find thy self perswaded by my Words ; but I assure thee, if thou be not, when thou art departed hence, I shall see thee punished for thy Actions, and hear thee lament with deep and sharp Sighs, the Misery thou hast put many to, &c. *viz.* when thou shalt have no other Companion than the Memory of the Evils thou hast heaped upon thy self ; for, saith he, I know the Pains justly inflicted by God upon unjust Men. Then thou shalt say unto me, *Dindimus*, *How good a Counsellor wert thou to me, &c!*

These things *Alexander* heard, (as it's said of *Herod* concerning *John Baptist*) not only without Wroth, but with a Placit Countenance,

nance, and replied, O Dindimus! thou true Teacher of the Brachmans, thou comest of God, I have found thee the most Excellent amongst Men, by reason of the Spirit that is in thee: I know all thou hast spoken is true; God hath brought thee forth, and sent thee into this place, in which thou art happy and rich, wanting nothing, enjoying much Rest and Peace. But what shall I do, who cohabit with continual Slaughter? I live in great Dread, and am afraid of my own Warders; I dread more my Friends than my Enemies; I may not leave them and trust others: At Days I grieve other Men, and am at Night grieved my self: If I would live in the Desert, my Lieutenants would not suffer me; and though they would, being in this State, it is not lawful for me to quit them; for how shall I defend my self before God, who hath assigned me this Lot? But thou Reverend old Man, and Servant of God, for these Words of Wisdom, wherewith thou hast helped and rejoiced me, detaching me from War, receive thou my Presents, and despise me not; I am affected with Kindness, honouring Wisdom: And so commanded his Servants to bring forth Gold and Silver, Bread, Oil, and several sorts of Aray; which Dindimus beholding, laughed, saying to Alexander, Perswade (if thou canst) the Birds about the Woods to receive thy Gold, or sing the better for it; but if thou canst not perswade them, nor shalt thou ever perswade me to be worse than they; I therefore receive no unprofitable

ble Present, which I can neither eat nor drink; nor do I serve Soul-hurtful Riches, &c. Here is nothing in this Desert to be bought with Gold, for God gives me all things freely, &c. selling nothing for Gold, but freely bestowing all good things, and even the Mind on those that freely accept it, &c. but for that I will not grieve thee too much, I will receive the Oil of thee: And he walking about the Wood, gathered some Sticks, and kindled a Fire, he said, The *Brachmans* have all things, being fed by Providence; and into the Fire he poured the Oil, 'till it was all consumed, and sang a Hymn to God Almighty, as followeth:

“ O God Immortal! I give thee in all things
 “ Thanks; for thou rulest in all things, giving
 “ all things abundantly to thy Creatures for their
 “ Food. Thou creating this World, dost pre-
 “ serve it, expecting the Souls which thou hast
 “ sent into it, that thou mayest, as God, justifie
 “ those that have led a Pious Life, and condemn those
 “ that have not obeyed thy Laws; for all Righte-
 “ ous Judgment is with thee, and Life Eternal
 “ prepared by thee, who with Eternal Goodness
 “ shewest Mercy unto all.

Lastly, Now as concerning the *Brachmans* of India; *Suidas* tells of one *Brachman* that prescribed their Rites and Laws, &c.

Of the *Indian Philosophers*, or Men Learned and Religious, the *Brachmans* obtain the first place, as being nearest in Sect to the *Greeks*. These are, after their manner, *Nazarites* from the Womb : So soon as their Mother is conceived of them, there are Learned Men appointed, which come to the Mother with Songs, containing Precepts of Chastity : As they grow in Years, they change their Masters ; they have their Places of Exercise in a Grove, nigh to the City, where they are busied in grave Concerns : They eat no Living Creatures, nor have use of Women, they live frugally, and lie upon Skins ; they will instruct such as will hear them, but their Hearers must neither sneeze, spit nor speak. When they have in this strict Course spent Thirty Seven Years, they may live more at Pleasure and Liberty, in Diet, Habit, proper Habitations, and the use of Gold and Marriage ; they conceal their Mysteries from their Wives, lest they should blab them abroad : They esteem this Life as Mans Conception, but his Death-day to be his Birth-day unto that true and happy Life, to him which hath been rightly Religious. [*A worthy Sentence !*] The *Brachmans* hold the World to be created corruptible, round, ruled by the high God. *Water* they imagine to have been the beginning of making the World ; and that besides the four Elements, there is a fifth Nature, whereof

whereof the Heavens and the Stars consist: They held the *Immortality* of the Soul, and of the *Torments* of Hell, and that the Souls of the Righteous go to God.

Megasthenes commendeth *Mandanis*, (one of the *Brachmans*) saying, That when *Alexander's* Messengers told him, That he must come to the Son of Jupiter, with Promise of Rewards if he came; but if otherwise, threatening Torture. He answered, That neither was he *Jupiter's* Son, nor did possess any great part of the Earth. As for himself, he neither respected his Gifts, nor feared his Threatnings; for while he lived, *India* yielded him sufficient; if he died, he should be freed from Age, and exchange for a better and purer Life: Whereupon *Alexander* both pardoned and praised him.

Clemens Alexandrinus speaks of their Fastings, and other austere Courses, out of *Alex. Poly. Hist. de Rubus Judicis*, " The *Brachmans*, (saith
" he) neither eat any quick thing, nor drink
" Wine, but some of them eat every day, as
" we do; some only every third day: They
" contemn Death, nor much esteem of Life,
" believing to be born again. *Clem. Alex. Strom. l. 3.*

Suidas tells of a Nation called *Brachmans*, inhabiting an Island in the Sea, where *Alexander* erected a Pillar, with an Inscription, That he had passed so far. They live an Hundred

and Fifty Years, and have neither *Bread, Wine, Flesh, Mettal* nor *Houses*, but live of the *Fruits* and *clear Water*, and are very *Religious*, &c. These slay no *Beasts* in Sacrifice, but affirm that God accepteth unbloody Sacrifices of Prayer, and more delighteth in Man his own Image.

To *Alexander* did the *Indian Magie* (so doth *Arianus* call their *Brachmans*) say, That he was but as other Men, saving that he had less Rest, and more Troublesome, and being dead should enjoy no more Land, than would serve to cover his Body; and every Man (saied they) stamping with their Feet on the Ground, hath as much as he treadeth on. *Arian. lib. 7.*

Eusebius writeth out of *Bradsanes Cyrus*, That amongst the *Indians* and *Bactrians* were many Thousand *Brachmans*, which as well by Tradition as by Law, worshipped no Image, nor eat any quick Creature, drank no Wine nor Beer, only attending on Divine things; whereas the other *Indians*, are very Vicious, yea, some hunt Men, sacrifice and devour them, and were as Idolaters. *Euseb. de pres. Evang. lib. 6. cap. 8.*

Heurnius reporteth, That they have Books and Prophets, which they alledge for Confirmation of their Opinions; and that they have in their Writings the *Decalogue*, with the Explication thereof; that they adjure all of their Society to Silence, touching their Myste-

ries ; and that they adore the God which created Heaven and Earth, often repeating the Sentence, *I Adore thee, O God, with thy Grace and Aid forever.* When they wash themselves, (which is often) they lay a little Ashes on their Fore-heads and Breasts, saying, *That they shall return to Ashes.* *Heur. indic. cap. 3.*

There was a *Malabar* Poet, which wrote Nine hundred *Epigrams* against their *Pagods*, each consisting of Eight Verses, wherein he speaks many things Elegantly of the Divine Providence of Heaven, and the Torments of Hell, and other things, agreeing to the *Christian Faith*, That God is present every where, and gives to every one according to his Estate : That *Cælestial Blessedness* consists in the Vision of God ; That the Damned in Hell shall be tormented Millions of Years in Flames, and shall never die.

Aristotle in his *Ethicks*, lib. 10. cap. 4. 7. said, *They that did these things, did them not as Men, but as having something Divine, or of God in them.*

*BOOKS Printed and Sold by J. Sowle, in
White-Hart-Court, in Gracious-Street.*

A Rational Catechism; or an Instructive Conference
between a Father and a Son. price bound 1 s.

A few Queries relating to the Practice of Physick
with Remarks upon some of them. by *H. Chamberlin*
price bound 1 s.

The Good House-wife made a Doctor: Or Health's
Choice and Sure Friend. Being a plain way of Na-
tures own Prescribing, to Prevent and Cure most Dis-
eases incident to Men, Women and Children. by *Diet*
and Kitchen-physick only. With some Remarks on
the Practice of Physick and Chymistry. by *Thomas*
Tryon Student in Physick. The Second Edition. To
which is added some Observations on the Tedious Me-
thods of Unskilful Chyrurgions; with cheap and easie
Remedies. by the same Author. price bound 1 s. 6 d.

A *Diurnal Speculum*; containing, I. A plain and easie
Method to find out those things that are most usefull
to be known Yearly; And may serve as an *Almanack*
for Thirty Years; and many other things suitable to
the Matter, &c. II. An Explanation of Weights,
Money and Measures, both Scriptural and Useful, with
fundry Tables depending thereon, &c. III. Some Re-
marks on *England*; or a brief Account of every Coun-
ty, with the Names and Days of the Markets, and
the chief Commodities therein, &c. The whole con-
sisting of great Variety, explained by divers Examples
the like in all particulars not extant; as by the Con-
tents does more at large appear. Collected by *J. B.*
price bound 1 s. 6 d.

The Spiritual Guide, which dis-intangles the Soul
and brings it by the Inward Way to the getting of per-
fect Contemplation, and the Rich Treasure of Inter-
nal Peace. Written by *Dr. Michael de Molinos*, Priest
Translated from the *Italian* Copy. price 9 d.

The Way to Health, Long Life and Happiness: Or,
Discourse of Temperance, and the particular Nature of
all things requisite for the Life of Man, &c. by *T. Tryon*
Student in Physick. price bound 4 s. 6 d.

565

